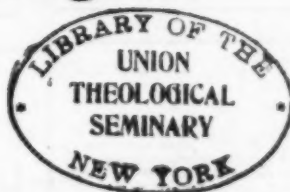


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EDITORIAL

Come Into the Union!

IN AN ARTICLE in the Nation, Mr. Charles W. Wood suggests that New York is rapidly growing American because of the swift influx of Europeans into its population. It is good to learn that such a transformation, even on such paradoxical terms, is taking place. Not in a long time has there been a clearer indication of the need to link New York up with the rest of the country than has been shown by the liberal weeklies published in that city during recent issues. Of the courageous speech of the Nation and the New Republic on many issues the country stands in need. But, if the treatment of recent events in and about the city of Chicago furnishes any criterion, the country likewise stands in need of a clearer vision of what is actually going on in America on the part of these same journals. Both of them have furnished versions of recent events at Northwestern University and in Evanston as distorted as the versions of Chicago's propagandist newspapers, and for the obvious reason that such versions were taken from those same notoriously unreliable sources. The Nation has printed a twisted and misleading attack upon the one man, Dr. Ernest F. Tittle, who is doing most to try to bring an atmosphere of sanity and Christian courage in place of the hysteria induced by the press. And now comes the New Republic with an attack upon Mr. A. J. Elliott of the Y. M. C. A. that, for sheer misrepresentation and animus, it would be difficult to equal. Mr. Elliott is pictured as seeking to have President Scott of Northwestern University punished for having paid Sherwood Eddy \$100 for speaking on peace at a university convocation. The fact is that Mr. Elliott has been the strongest supporter of Mr. Eddy within a Y. M. C. A. organization anything but over-enthusiastic concerning that crusader; that he has merely expressed surprise that the

university authorities should have been stirred by mild statements made in unofficial meetings by Mr. John Fletcher when they had officially invited Eddy to say much more startling things, and paid him for doing so; and that, within his own group, Mr. Elliott is to-day taking an advanced and thoroughgoing Christian position at some peril, according to rumor, of his own job. A brand of liberalism that included a more liberal knowledge of what is going on in America would save these New York journals from other foolishness of a similar nature.

The Question in the Modern Mind

MANY FUNDAMENTALISTS seem incapable of appreciating the attitude of the young, inquiring mind, and of the adult mind that still thinks freshly and unreservedly. No better example of this could be wished than is to be found in some recent treatments of the doctrine of the virgin birth. A certain official denominational organ deems it desirable, in its more or less final authority, to point out the reasons why the doctrine should not be "rejected." This attitude is vexing to the types of mind mentioned. That is not for them the question at all. Their question is why the doctrine should be accepted. This denominational authority declares that science interposes no barrier; when pressed it only replies, "It is not in my realm." Having thus conclusively disposed of science, the editor asserts that to reject the doctrine "shakes faith in the scriptures and in Christ." These "arguments" seem to him altogether determinative. The way has been cleared; now we can all believe what we want to believe. It is impossible for such doctrinaires to understand the attitude of those who do not worship dogmatic preconceptions. The open-minded sincerely want to believe nothing but the truth. The truth for them is what

commends itself through its inherent verity. They do not adapt their creeds to dogma. They do not determine in advance what they want to believe and then employ the seductive arts of dialectics to clear the way so that they can retain a semblance of their God-given reason, and keep on believing. These persons would find their faith "in the scriptures and in Christ" decidedly shaken if they felt themselves compelled to believe in the doctrine of the virgin birth. They have no respect for a "science" which side-steps a plain issue in the field of spiritual ministry where it is naturally appealed to serve, by the craven answer, "It is not in my realm." Ecclesiastical logomachy and dialectic are not, to be sure, in the "realm" of a science for which the open mind has any respect. But a biology which evades such vital questions as this one, is no science at all. At his best such a "scientist" would be a biological Galileo who leaves the scene of his evasion muttering a recantation of his recantation.

Here Will Lie the Body

JOHAN E. ANDRUS, rated as one of the fifteen wealthiest men in this country, is having built for himself and his family a mausoleum which, it is reported, will cost about half a million dollars. The work is being pushed forward upon this sepulchre as rapidly as possible, for Mr. Andrus is nearly ninety years of age. The stories that are told in and about New York concerning the man who is thus providing what he thinks to be a proper repose for his body depict him as a type of money-coddling millionaire seldom met with in real life. Because of his enormous wealth he has been deferred to eagerly by the church to which he belongs for years, but the annals of the Methodists show that almost the only gift of any size he has made to their enterprises has been a recent one to fix up the grave of John Wesley. Evidently, the Andrus mind runs to tombs. The New York Times, which can hardly be accused of socialistic tendencies, makes out the best case it can for the Andrus finish under the caption, "Let him have his mausoleum." And by all means, let him. But, to make the marble pile complete, there should be at least a frieze within of empty-handed ecclesiastics, keeping watch in death over him who in life they so persistently and unsuccessfully supplicated for a nickel.

Humility and the Truth

THE MOST EMINENT officer of one of the American denominations, which marshals a membership of more than a million and a quarter, was accustomed several years ago, during the incumbency of his high office, to declare, "I have read all of your sciences and all of your philosophies and I find that all in them is false reasoning which contradicts" and he then set forth certain stereotyped doctrines which have since become the fundamentals of fundamentalism. This aggressive leader is to be honored for the industry and enterprise which have enabled him to rise to such eminence without so much as a high school certificate of graduation, not to speak of college or university degrees and theological seminary training. But

the suspicion cannot be repressed that he had not acquired that humility of mind which higher education is supposed to inculcate. The other day a fluent denominational official declared in the course of a vigorously delivered sermon that he had had the "fortune or misfortune" to read the writings of Confucius, those of Zoroaster, those of Gautama, "known as the Buddhist"—did he not mean the Buddha?—the Koran of Mohammed, and even the Book of Mormon and Science and Health, and that he had found in none of them the ideas he desired to set forth as the imperishable truth of the Christian religion. He then proceeded to develop three or four great ideas of religion, every one of which is graciously set forth in one and another of the writings he so unceremoniously encouraged the uninformed laity listening to the discourse to scorn. This does not ennoble the Christian religion. Those who know no better may accept the conclusions, and may indeed go home admiring the orator's "scholarship," but an increasing number, if they continue to wait upon such ministry at all, will be reminded of Emerson's pungent hopelessness of ever hearing from the parish priest any new or original idea. No matter how vehemently he may declaim, it is altogether certain in advance just what doctrines he is going to "demonstrate" to be true, and what false. Can we not profit by truth for which we must humbly search, and of which we are not cock-sure in advance?

Graham Wallas and the Bishops

THOSE WHO MAY SEEK a diverting moment from the task of rallying the spiritual forces of our present-day society in the outlawry of war, may wisely read the closing chapter of Professor Graham Wallas' *Our Social Heritage*. Professor Wallas knows the church principally through his intimate British contacts with the Anglicans and the Romanists. He does not think much of the spiritual puissance or the powers of social regeneration inherent in either. He is a gentleman. He says or does nothing rough. But no more conclusive indictment can be brought against a time-serving ecclesiasticism than that embodied in the numerous quotations he marshals from the highest dignitaries of the Anglican and Roman communions in apostolic blessing of war. He pertinently asks how the regenerated society of the new day may reasonably look to these sources for the spiritual leadership which shall bring us into an estate of international brotherhood and permanent peace. His exposé makes it shockingly evident that the spiritual leadership which will effect the outlawry of war may not be expected to emanate from the ecclesiastical hierarchies whose fervor spread the most glowing and abandoned endorsement of war as war in the days so recently with us. The challenge of a warless world is a challenge first of all to a church whose sonorous liturgies in the blessing of war have scarcely died from pious lips. Confessions of sin will not of themselves bring forth the fruits of righteousness, but they are a wholesome clearing of the workshop from the clutter of blunders and abortions of the past. And the guarantees for the righteous ongoing of those who have notoriously gone astray in the past must be made doubly binding. Piety which so recently found a way to bless the

present hateful thing must be put upon a strict and protracted penance. Who knows when a new ecclesiastical lapse from righteousness may befall? Who knows how irresistible may prove the pull of the old temptations, the old easy yielding to the seductions of impetuous associates? Already high American ecclesiastics are hastening to reassure the public that the next sounding of the war tocsin will find them among the first to respond.

Insuring the Minister and a Settled Pastorate

THE CHURCH WHICH a few months ago insured its pastor's life for one hundred thousand dollars, naming itself as the beneficiary of the policy, showed a proper sense of the value of the minister to the congregation. In this case, a great building enterprise was on foot, and it was recognized that the death or disability of the minister would imperil the financial interests involved. But such an emergency only serves to emphasize what is essentially the permanent condition of any live church. It is—if it is a live church—a going concern. A change in leadership means a break in the processes of the church's life. There is a slump in production. There is the need of readjustment and reorganization, all of which, from the standpoint of efficiency, is lost motion. Moreover, there are great continuing enterprises of religion, other than building enterprises, which suffer from a change of leadership in the middle. Preachers know this, and it is an everyday matter for a good man to refuse an attractive call to a larger church at a higher salary because he is working out a specific program of education or of missionary training or of evangelization which will take three or five years. If the churches would realize it equally, they might not always indicate it by insuring the pastor's life, for such losses cannot be compensated by insurance, but they would at least reduce the "labor turnover" of the ministry. Said one minister to another, "I would love to have a garden and plant some fruit trees, but my tenure is so uncertain that I am afraid to plant even a peach-tree, for I should never be here to eat its fruit." "Plant a peach-tree!" exclaimed the other. "I'm afraid even to set a hen."

Where Comment Is Unnecessary

ON APRIL 22 the Chicago Daily News printed an article by one Capt. E. E. Morgan. The headline used was: "Interest in Training Camps Aroused Here: Senate's Action in Barring Japanese Immigrants Gives Impetus to Movement." Of course, we believe in preparedness for defense only.

France's Devastated Areas Being Rapidly Reclaimed

WHILE THERE IS great difficulty in estimating the amount of reparations that Germany has paid—not to mention what she ought to pay and can pay—it is not so impossible to arrive at a mathe-

matically exact statement of the progress of reconstruction in the devastated areas. A recent statement by M. Reibel, the French minister in charge of this work, indicates that the process is much more nearly complete than is sometimes supposed. The area in France that was devastated by war is estimated at 3,300,000 hectares. (A hectare is a trifle less than two and a half acres.) More than 2,900,000 hectares of this have been restored to approximately their former condition. Of the 1,900,000 hectares of tilled land included in the larger total, all has been restored with the exception of about one hundred thousand hectares, half of which, being too deeply scarred for immediate reclamation, is being forested. Of 742,000 houses and farm buildings destroyed, 598,000 have been rebuilt. Of 23,000 factories and other industrial establishments destroyed, 20,500 have been replaced. The population of the area, which was 4,690,000 immediately before the war, had fallen to less than forty-five per cent of that total at the time of the armistice, but has now risen to ninety per cent of the figures for August, 1914. The minister asserts that there have been comparatively few fraudulent or excessive claims on the part of individuals. It would be too much to hope that there should be none. The bureau had presented to it for examination three million claims, and all of these have now been completely audited and passed upon except about eighty thousand.

The Good Old Evangelical Doctrine of Outlawry

THOSE UPON WHOSE HEARTS the war and peace issue rests as the paramount problem of civilization are daily made aware that the failure of their proposals to elicit public enthusiasm is due chiefly to the skepticism, the despair and the cynicism that have settled down upon the great mass of our fellow citizens. Our nation entered the war under the stimulus of a great hope that it was to be the last war, a war to end war. The illusion and fatuousness of this idealism has long since become apparent. Enlightened opinion the world over now sees that the task is still on our hands. But the failure of our superheated war-time hopes to come to anything either as a direct result of defeating Germany or by the processes of post-war treaty making has left the popular mind limp and indifferent when peace "plans" of any sort are proposed. The failure of the Bok plan to strike fire in public feeling is explained by various factors, but the ultimate explanation is this fact of the stolid hopelessness of public opinion toward any mere plan or scheme. The public mind is in much the same mood with respect to war as the typical debauchee who enters the gospel mission. For years he has tried all sorts of plans and methods to overcome his bad habit. He has followed the advice of this friend and that counsellor and has taken now this step and now that toward self control, only to find himself each time slipping deeper and deeper into his degradation. He now listens with utter hopelessness if anyone suggests an-

other "step" toward the light. His mind is done with "steps." He knows they only tease and delude his will. The problem of the Christian gospeller is to get hold of him with something altogether out of the "step" line, something that will shake his soul to its roots, that will constructively transform him, casting out not merely the old habit, but the old self to which the habit belongs, and giving him—again constructively—a new self in which the habit has no place. You cannot talk with him about "steps" so long as it is the old self that is to take the steps. But if he can be made aware of a new self—as, by divine grace in Christ Jesus, millions of hopeless men have been—you can talk to him then about what steps to take in order to realize in terms of permanent character what he now constructively apprehends.

This as applied to the problem of society and war is not merely an illustration or analogy. It is the identical principle upon which society itself must proceed if it is to be saved from the hell fires of war and chaos. The nations feel the inevitability of war as the confirmed debauchee feels the inexorableness of his temptation. For more than a generation the peace cause has been the theme of universal discussion. Plans and schemes and steps innumerable have been proposed. Many of them have been adopted. But in the face of apparent progress came the great war, to the unutterable disillusionment of mankind. The world which thought itself to be taking decisive steps toward peace suddenly found that all its plans had come to naught and plunged into a universal debauch of hate and blood. It is not strange, therefore, that new plans, new proposals, new steps are regarded with skepticism or cynical indifference by a social consciousness that has become hard-boiled by the vivid sense of the relentless grip with which the war curse holds the nations. This explains a certain coolness with which the average audience responds to the statement by league proponents that the league has already prevented three or four wars. Much of this claim can hardly stand under close analysis, though part of it no doubt is valid. But suppose it is entirely valid. Suppose the league has actually prevented certain incipient or potential wars. This speaks well for the league, but the fact does not penetrate the skepticism and hopelessness of public opinion with respect to doing away with war. Other wars were prevented by other devices long before the league of nations was created.

It is most significant that the nineteenth century was a period of cumulative use of the arbitration principle in international relations. So many wars were prevented by arbitration that it looked as if this principle was to be our salvation. Taking the last eighty years of the century in periods of twenty years the number of international disputes settled by arbitration was as follows: Between 1820-40, nine; 1840-60, thirty; 1860-80, forty-four; 1880-1900, ninety. Here, apparently, was progress. Here was a cumulative resort to a plan of peace by which increasing numbers of *casus belli* were settled without resort to war. Society, we dared to believe, was surely taking "steps" toward a peaceful world. Then came the deluge! All our "steps" counted for nothing in the debacle of passion which engulfed us. Why had our efforts come to nothing? For the simple reason that the world kept clinging to war itself as a legal,

heroic and holy thing. We were trying to get away from it without transforming the social mind in which it lived. In those days we listened to "idealistic" plans and schemes with ingenuous hearts. Any well intentioned plan was a good plan. War was a misfortune, a calamity, something to be feared, a doom with which the nation might be confronted at any time. Our only hope was in fleeing it, as Lot fled Sodom, by taking "steps" away from the inexorable thing. Since the war this same frantic effort to devise plans and to point out steps has been met by a different public mood from that which prevailed before the war. This mood, as we have said, is critical, discouraged, more or less cynical. The public is incredulous. The arbitration idea, the disarmament movement, the league, the league court, and the Bok plan, when put to the public in the form of steps away from war, do not kindle imagination or produce conviction. The public is not merely tired of plans and "steps"—it subconsciously resents them as trifling dilettantism in the presence of so massive an evil. These are but ineffectual patches on the old garment. Men know that no disarmament scheme, or arbitration court, or league of nations—whether in the original Wilson form or as denatured by Dr. Levermore—has in it any real hope of peace. War can occur—not so easily perhaps, but still with threatening imminence—if we adopt all these plans. What the world needs is a bath of regeneration with respect to war. Mankind is not looking for a plan; it is looking for a gospel. It cannot be saved but by a root and branch disavowal of its sin. The "old man" of the body politic, with its war lusts and war fears, must be "put off" and the "new man" in which war can have no place "put on."

This concept of the new birth of the social order is no thin or smooth-worn sentimentalism. It implies stern and lofty statesmanship and high and consecrated churchmanship. It means the utter outlawry of war by the state, and as a means to that end, the utter and unyielding excommunication of war by the church. Every person who will give himself to a fair consideration of the proposal to outlaw war will, we predict, have the sense of passing from a method of superficial trifling with the issue to a method that lays the axe at the very root of the tree. He will see at once the thoughtlessness of classifying outlawry with league and court and disarmament and education as one of many coordinate good things which amiably disposed people should approve as so many "steps in the right direction." Outlawry is not a step in the right direction. It is a *change* of direction. It is the right-about-face of the nations. It is the evangelical principle of conversion operating in the social order. There will be time and occasion enough for taking "steps" when once the national spirit, having yielded to the power of this gospel, has been made a new creature.

Missionary Internationalism

WHEN THE TALE of these times is told by some H. G. Wells of the twenty-first century, the treatment that has been meted out to the German missions will come in for its due share of attention. The manner in which with the outbreak of war, the

repressive powers of the state fell in full force upon these enterprises, and the tenacity with which that repression was pursued even after war had ended, will be noted. And there will be comments and conjectures as to why, long after business adventurers and political agents had resumed their tasks, the men whose desire it was to preach the gospel of Jesus Christ should have still been excluded.

The Protestant missions of Germany were rendering a vast service at the time the war swept down upon them. There were 1564 missionaries, not counting married women, on the foreign fields, located in 623 stations, conducting more than four thousand schools, and having on their mission rolls more than six hundred thousand baptized converts. With the outbreak of hostilities, the British, French, and Japanese governments set about deporting all German missionaries from the territories under their control, and about nine hundred workers were accordingly removed from the fields to which they had given their lives.

Arrangements were made whereby much of the work thus deprived of missionary supervision should have temporary care from other societies, but there were other important fields that could not thus be administered. In these, the converts were perforce left to carry on in such ways as they deemed best. In the confusion of war, and in the greater confusion that came in many places with the territorial readjustments that have followed, the whole condition of the German missions became frightfully involved. It is a testimony to the reality of the work done in the past that complete spiritual loss has not resulted.

In all this sorry story the bright gleam lies in the fine spirit with which non-German churches and missions have offered their resources to keep the work going until permanent readjustments could be made. Missionaries of British, Scandinavian and American churches have added to their own, the work of men who were deported and have borne burdens that no human being should be asked to shoulder in the effort to keep these missions from disintegration. And societies that were already wondering how their normal budgets could be raised have added to their responsibilities the support of the mission enterprise in territories that formerly depended upon German generosity.

For example, the United Free Church of Scotland, in order to keep part of this German work going, undertook to raise an additional ten thousand pounds. At the end of last year the foreign missionary society of this church found itself in debt by approximately this same amount, but there has been no suggestion of any desire to be relieved of the responsibility. Other missions in England and on the continent have given an equally clear example of Christian brotherliness.

Nor has the recognition of responsibility been confined to Europeans. Figures just made available show that societies in North America, mostly among the Reformed and Lutheran churches, gave last year a total of \$265,000 to support former German missions in many parts of the world. These missions are, in most cases, still manned by Germans, though with

greatly reduced staffs. In one field of which we have knowledge, three men now attempt to do the work formerly done by twenty-one. But there is no possibility of securing, even for these skeletoned staffs, sufficient financial support from Germany itself. Germans, with a paper money almost without value, have nothing to give but their lives.

Plans are now being made whereby workers can be sent back into territories that have been neglected almost since the outbreak of the war. Under the auspices of the Paris Evangelical Missionary Society, with the approval of the British government, German missionaries are to be sent back to their former fields in the British Cameroons. The Rhenish mission in South China is to be re-established. The German Moravians are to be given funds sufficient to go back to their great missions. Other workers are to be sent back into British Togoland and into Tanganyika territory. The total budget required, in addition to what is already being given, is less than \$35,000. This sum, which it is hoped to raise by private gifts, will be administered by the Foreign Missions Conference of North America.

A harsh phase in church history, this. Yet, out of it, there may be some salvage. For one thing, the manner in which the church has maintained itself under severe trials in many of the fields from which missionary counsel has been entirely absent suggests a depth of conviction and an ability in self-control beyond what had been suspected. For another, the readiness of the church to dissociate itself from the rancours of war in this exemplification of Christian brotherliness will go far toward sweetening the church's own inner life and will help to prove the church a factor in the process of international healing that must still be carried through. It is hard to think of a single act of good will that can be made just now with more satisfaction than that which makes the full re-establishment of the German missions in Asia and Africa possible.

Is Canada Friend or Enemy?

IN A BARBER SHOP of a Canadian city an American traveler the other day heard an irate citizen exclaim, anent the hard times Canadians now suffer: "What we need to do is to wipe out that (censored)-fool line between the two countries." Americans do not say that, not any more. President Taft, in a careless moment, made a remark which hinted something to the same effect, and the tempest which forthwith blew out of the north warned every high-placed American against giving voice to such thoughts, however frequently or sincerely he may entertain them.

Politically that line has been drawn, and there seems no likelihood of its being wiped out. Yet we have spared ourselves the folly of maintaining it for military purposes. Is it any less absurd to string that line with an army of customs officers than it would be to man forts and rifle-pits? As a matter of fact, the average American, among the hundred and ten millions of them, does not give Cana-

dian affairs two connected thoughts. He knows that the American congress has imposed enormous tariffs upon most commodities sent in by foreign nations, and, if he thought of the business at all, he would doubtless assume that Canadians are halted with other foreigners behind that forbidding wall. He does not know, nor, in his ignorance, does he care, how the Canadians feel about it. If they have the misfortune to be "foreigners," they naturally take the consequences.

But the average Canadian, among the eight or ten millions of them, entertains no doubt of what is ailing him and his economic estate. His woes are bound up with the iniquitous tariffs which the American congress has imposed,—embargoes, he calls them, so prohibitive and well-nigh impossible does he find them. The complacent and indifferent American might be moved to second and different thoughts if he fully understood the sense of grievance which his Canadian neighbor harbors. Whatever may be the virtues of high tariffs as between the United States and "abroad," do they pay, can they possibly profit any, to an extent which can overbalance the injustice and ill-feeling which they generate between neighbors who have sworn such fealty as that which preserves our northern line of division as a political figment and without military significance? If war between the two countries is unthinkable and entirely devoid of preparations, why this deadly economic warfare, involving untold economic loss and generating animosities which no political lip-service of amity can assuage?

Ten millions against a hundred and ten millions is not a fair contest to begin with. Then, too, while the loyal Canadian will not tolerate jibes at his frozen domain, Canada is certainly not tropical, and its inhabitants cannot avail themselves, from their own domain, of those numerous products of the warmer latitudes upon which modern civilization relies at so many turns. Exhilarating as is the Canadian winter cold, luxuriant as is her summer vegetation, and certain as are the prophecies of the future of her vast domain, nothing serves to check the steady migration of her oncoming generations southward. A Canadian educator the other day remarked rather ruefully that the American should discover a pronounced zeal in Canadian popular education, for, said he, two-thirds of the youngsters will soon be over the line in the States. Not all the flooding of adult farmers and their families from Iowa, Minnesota, and the Dakotas, to the Canadian northwest, can wholly compensate the dominion for the steady draining off of her eastern youth into the United States.

Undoubtedly this pressure toward the south is economic as well as climatic. Canada's only defense against American high tariffs is retaliation, which only aggravates her own condition, doing no injury to the States which any American seriously considers. These retaliatory tariffs only increase the prices of American products on which the Canadian consumer is absolutely dependent. One typewriter selling agency triumphantly announces that the price of its standard office machine is now reduced to \$155, and the portable to \$77.50! Yet Canadian business is altogether dependent upon the imported American typewriter. It is everywhere, and is indispensable, however scandalous its price.

The development of Canada's resources is undoubtedly being retarded by this tariff warfare. In defending herself against her southern foe, Canada is robbing herself. It is a game which profits nobody. It is spiritually pernicious, whether it breeds the complacency and indifference of the American, or the embittered resentment of the Canadian. To build a fence so high that one cannot see over to discover how his neighbor suffers, or to put additional boards on the top of the fence to shut out from the view of that cynical neighbor the spectacle of one's suffering, is no way to advance amity and good will. There is no reason in nature why there should not be the same economic comraderie between the Canadian and the American as there is between two citizens of neighboring American states. If for a hundred years and more the two peoples have contrived to live on the opposites of an imaginary political line without military clash, it ought to be possible for statesmanship to devise a program by which the present pernicious economic warfare should likewise be outlawed and absolutely abolished.

The Builder of Bridges

A Parable of Saged the Sage

THERE TALKED with me a Civil Engineer who buildeth the Bridges for a great Railway. And he said, I am asking my Company for Six Millions of Shekels to build a New Bridge across the Mississippi.

And I said, Thou art modest. Will this Bridge involve any single principle of Engineering that is not called for in the construction of a Bridge over Stony Brook or Salt Creek?

And he said, Not one. As soon as the construction of a Bridge reacheth a point where a single Log or Steel Beam is too short to reach the gulf, all the principles of Engineering are called for that would be involved in building a Bridge to the Moon.

And he said, I travel over the Road, and I visit my Bridges. And I sit down and talk with them while they are at rest. And I listen to what they say to me when a Mighty Passenger Train thundereth over, and when a Heavy Freight Train goeth across. And the Bridges speak unto me in language which I understand well. And I report that one Bridge is standing the strain, and another must be replaced. For every part talketh unto every other part, and I understand their tongue.

And I said, Thou art a Very Practical Man, and I have ridden over thy Bridges again and again and they are good Bridges; but thou art also a Poet.

And he said, So must a builder be. And he needeth not to go deep into the mysteries of the craft to become so. When he steppeth upon a Plank to cross a Ditch, and the Plank bendeth under his weight, the Cells in the lower part of the Plank are Lengthening, and those in the upper part are Shortening, and they have a rhythm as old and as musickal as the Song of the Morning Stars.

And I said, My friend, I am much instructed by thy Conversation. For thus do I learn from every earnest

man I meet. Thou art a Poet and a Philosopher. And now, behold, I am a builder of Bridges. For my philosophy buildeth for itself a Sure Abutment of Reasonable Assurance and then flingeth an Highway through Air even as thou doest in thine Engineering. And every Philosophical inference, and every Sermon is a Bridge.

And he said, All life is Poetry and Philosophy and Sermon as well as Good Hard Work. And sometimes while I stand amid my Derricks and my Forges, and hear the Musick of my Riveting Machines, and behold the Long Arm of my Bridge reaching across a Mighty Chasm, I hear voices that speak of Wonderful Things. For I hear God speaking in the Veracity of Steel and the unfailing Security of Mathematicks and the Strength of Materials, and it is unto me as it were a Psalm of Praise that cometh unto mine ears in the noise of the Hammers and the Creak of the Chains and the hiss of the Steam. And I know that the Laws of God are eternally Right, and that Bridges that are built according to His Laws stand fast and are secure. But this also I know, that he who buildeth with Insecure Foundations shall surely see his Bridge in ruins, and that every Dishonest Bolt or Rivet shall be revealed in the days of Judgment and Nights of Storm and Strain which try every man's work of what sort it is.

And I said, I, also being a Builder of Bridges, have learned the same, and I know that it is true.

VERSE

When First I Heard Thy Call

WHEN first I heard Thy call,
Jesu, my Lord,
I thought to offer all
Loving gifts of the wise
To Thee, whom all the three wise men adored.

Gold, myrrh, and frankincense—
Still I have none.
Oh, take the long and tense
Ache of my folly, Lord,
From me, of all Thy fools the sorriest one.

It is my very all,
Jesu, my friend,
Find in the tears that fall
My daily offering,
My poor oblation in the knees that bend.

MARGUERITE WILKINSON.

Regret

TOMORROW death? The grave so soon?
Why, God, it has been but a leap
From cradle soft. No time had I
To woo thy world, awake, asleep,
The friendly trees in childhood's lane,
The long, lithe rushes in the pond,

The cool, sweet dews of meadow green,
Or hear the singing brook. So fond
Was I of what I could not have
I lost the wealth about me spread
In scented fields, in dashing rain,
In shady vale, in clouds o'erhead.

O God, if you could wait awhile,
From house and town my steps would turn
To seek the fields and feel the grass
Beneath my feet, watch sunsets burn,
Lie down beneath a wayside bush
Where mother bird prepares her home
For feathered children yet unborn;
To gather in these hands the loam,
Mother of grass and grain and tree—
And kin to me, for out of dust
I came, and to its long embrace
With song or sigh return I must!

ALBERT E. DAY.

Outside

THE LITTLE stray lamb had climbed to find
An herb more sweet and rare
Than all the ninety-and-nine could know,
Or driven hoofs would dare.

The little stray lamb had paused to drink
Beside a stream too deep
To stay the complacent certitude
Of heavenward-stepping sheep.

The ninety-and-nine had passed her by
And housed them from the cold,
Puzzled that one should venture outside
Such safe and proper fold.

Sad was the little stray lamb's shy heart,
Unloved of all the rest,
But oh, how bright the unfathomed stars,
How warm the Shepherd's breast!

DAISY CONWAY PRICE.

Crosses

CROSSES for Light, crosses for Love!
This is the dirge that life will bring.
"Crosses for Light, crosses for Love,"
And the newest cross, an old, old thing.

They who pass in the shining way
With passion for others, and grief for pay,
Measure their steps by a bitter lay—
"Crosses for Light and Love"—always.

New the wood, and nailed to stay,
The hill before one all the way,
But the dirge of that long time yesterday
Is the marching song of men today.

EDWARD WILLIAMS.

Voices from New York

By Lynn Harold Hough

GOTHAM USUALLY imports its prophets. Its commanding voices are rather more likely to be those which it has brought in from without than those which it has produced out of its own life. Colonel Roosevelt, with his belligerent teeth, his pungent voice trailing off into a curious falsetto, a cosmopolitan who understood the mind of Main Street, was, to be sure, an exception to this rule. But, speaking largely, New York is the hunting ground of men from the vast hinterlands of the republic. Fresh water colleges of the middle west, stretches of level country in the Mississippi valley, the brooding silences of that southern country which still dreams of old chivalries and old graces, are all the while sending to Manhattan men who master the technique of the metropolis and become powerful figures of far reaching influence. During recent months a number of notable books have come from the pens of the men of the Gotham pulpit. It is a useful thing to think of them together and to consider what they signify for American life.

DR. NEWTON

Dr. Joseph Fort Newton came to New York with a very keen pair of eyes. He brought them from the middle west by way of England. He found their focus in Iowa and tested their quality in London. With the possible exception of Dr. Gaius Glenn Atkins there is scarcely another American preacher who writes with such a brooding delicacy of expression, in a style so graciously echoing with subdued undertones of music captured through years of deep companionship with the great writing of the world. Dr. Fort Newton knows modern life. He knew London. He has seen Manhattan as few Americans have seen it. O. Henry himself would have relished the volume "Preaching in New York." The bewildering currents which play about the life of "Bagdad-on-the-Subway" are felt and expressed with a quiet sympathy. But it is a man of ripe culture, with a mind glowing with the great lights of the past, who walks on Broadway of a night when Dr. Joseph Fort Newton goes forth to mingle with the crowd on the Great White Way. And so this distinguished little book gains in quality from a certain aloofness which mingles rather strangely with its understanding sympathy. Once and again there is the flash of a keen blade of irony. Always there is the memory that the eternal stars are shining above the gay transient glitter of the electric lights. Perhaps that is why one loves the writing of Dr. Fort Newton. He never forgets the stars.

DR. FOSDICK

Dr. Harry Emerson Fosdick is probably New York's most popular preacher today. Probably he would not want that keen and telling series of essays, "Twelve Tests of Character," written for a widely circulated American magazine, to be regarded as typical of his work. His Cole lectures at Vanderbilt University, "Christianity and Progress," give a better idea of his mettle. But you do have in the "Twelve Tests of Character," which, by the way, is one of the best possible books put into the hands of a vigorous and

virile young man, an expression of a good deal of the temperament and quality of Dr. Fosdick. Everything is straightforward and clear and wholesome. The eyes of the author look very directly and fearlessly upon men and things. And it must be gladly admitted that these eyes are full of light. When one thinks of the "Twelve Tests of Character" in connection with the writings of Dr. Fort Newton some very interesting contrasts appear. In the work of Dr. Fosdick there is none of that mellowness, that ripe grace of expression which gives such charm to the work of the author of "Preaching in New York." Dr. Fosdick is often wonderfully brilliant. And he is magnificently alive. But he has not been alive very long. In some of his deepest moods, Dr. Fort Newton makes you feel as if, like the sphinx, he has seen the whole pageant of the ages and through centuries of meditation has grown wise. Dr. Fosdick finds the keen phrase. Dr. Fort Newton finds the haunting phrase. Dr. Fosdick's writing makes you think of linen of the very best and most durable quality. Dr. Fort Newton makes you think of rare old satin with here and there a touch of royally beautiful brocade.

DR. LUCCOCK

You come upon quite a different mood when you open Halford E. Luccock's amazing volume of sermons "The Haunted House." Alfred Noyes once wrote a poem telling how the leader of a gay party of merry-makers suddenly entered the parish church and preached a wonderful sermon. All the out of doors enters the pulpit when Halford Luccock preaches. And that whimsical, exploring mind of his, seeing everything in unusual relations, with a gift for metaphors which capture the very thought he wishes to convey and turn that thought into a vivid picture, shatters a thousand traditions of conventional treatment and finds an approach to men's minds which is like a walk on a spring morning in a garden sparkling with dew. It is not by any means a light and easy thing which Mr. Luccock does, however, though his thrust is quick and flashing. He does not use a broadsword but his rapier moves like a sudden dart of light and the work is done. Sometimes when the author of "The Haunted House" laughs at some pretentious or evil thing, you fairly see the object of his attack crumple up and die. And as you turn away you hear the echo of that wholesome, scornful laughter in the presence of which the hectic and the artificial are without defense.

DR. COFFIN

Dr. Henry Sloane Coffin always writes with a certain firmness in the movement of his thought and in his sentences there is a quiet life which half reminds you of the breathing of a sleeping child. He has a bright artistry of his own, and his volume of lectures, "What Is There in Religion?" builds a whole book about a deft and most stimulating use of the noble Hudson river as a symbol of all sorts of things which Dr. Coffin has to say about the life of the spirit. There is a kind of untroubled serenity about Dr. Coffin amid the shifting perplexities of our time which brings a

happy reassurance to the mind of the reader. To live zestfully and efficiently in this bizarre and disorganized age and to find a noble law of goodness running through all its hectic ways is to render a real service. Dr. Coffin makes us feel that underneath all the luxuriant and tropical growths of the world in which we live the old stone tower stands strong and sure. He finds his phrases in the days as they pass. But he finds his message in the timeless splendor of the spiritual life.

DR. SOCKMAN

Dr. Ralph W. Sockman has brought a highly disciplined mind to his work as a preacher in the great metropolis. And he did not lose his capacity for the exercise of the prophet's calling when he received the degree of Doctor of Philosophy from Columbia University. "Suburbs of Christianity" is a book of sermons of a solid and substantial sort. You feel all the while that Dr. Sockman masters the essential materials having to do with a theme before he speaks. You feel that he has a catholic and sympathetic mind. And you feel that the sanctions of religion are definitely mastering in his own thought of life. It is refreshing to find such simplicity of inner life and such highly articulated intellectual life combined in one man. You feel a quality of spiritual trustworthiness in these sermons. Dr. Sockman has seen many alluring byways of thought. With a sanity as unhesitating as it is happy he has kept to the highway of the life of the Spirit.

DR. JEFFERSON

One of the most delightful volumes which has come from an American pen in many a day is Dr. Charles Edward Jefferson's "The Character of Paul." It is significant for the things it does not say as well as for the things which it does say. Dr. Jefferson has a sure craftsmanship. Through years of writing and publishing he has achieved a style, simple, human, sincere and quickening. He carries the reader along as if in a fireside conversation, and only as he looks back does he realize what clearness of thought and what luminous power of expression the author has brought to his task. There is a good deal more to be said about Paul, of course, than Dr. Jefferson says in this book. But the aspects of Paul's mind and life which are analyzed are treated with such freshness, such almost astonishing candor, and such intimate sympathy that you do not feel at all as if you had read a book about Paul. You feel as if you had met Paul himself. The pastor of the Broadway Tabernacle lives his own life in the midst of the great city. He speaks his own words. And because of his sincerity, of the penetrating mind which he brings to bear upon every task, of the immediate seizure of his writing upon the mind of the reader, and his response to those moral and spiritual realities by means of which men live, his books have a welcome that is not bound by the lines of denomination. The man who writes fundamentally as a Christian speaks to the Christian world.

DR. KELMAN

The Old World has once more claimed Dr. John Kelman. And the leader who spoke to Edinburgh with a personal magnetism not matched since the days of Professor Henry Drummond, and who came to us in America in the very

wake of the war in which his voice had so nobly spoken, now goes to the English metropolis and the voice of Dr. Kelman will be one of the great voices of London, but as he leaves us, his William Belden Noble lectures at Harvard University, "Prophets of Yesterday and Their Message for Today," are being published by the Harvard University Press. Dr. Kelman discerns in age after age the Hebrew note, the Greek note and the union of the two in lofty synthesis. In the nineteenth century Carlyle represents the Hebrew emphasis, Matthew Arnold represents the Greek mood, and Robert Browning the union of the two. In a notable and fructifying fashion this Hegelian dialectic is worked out.

As one puts the book down with the beauty of its phrases, the glow of its moral and spiritual passion, the large perspective of its outlook, and the clear and kindling quality of its thought all remaining in one's mind, it is impossible to avoid thinking wistfully of the loss America suffers as this notable preacher goes back to the Old World. The Hebrew love of righteousness burns in his soul. The Greek love of harmony, of poise and balance and gracious loveliness dwells in his heart. And in him, too, they are united in the synthesis of the Christian life. Jerusalem and Athens meet in Dr. John Kelman even as they met in Robert Browning. Only now they meet to make a prophet as then they met to make a poet.

These are seven of the voices which have been speaking from Gotham. There are more than three wise men in this Gotham. There are many masters of golden words.

The Preacher's Beatitudes

By Charles P. Fagnani

1. Blessed is the preacher who knows how to preach.
2. Blessed is the preacher who lops off his introduction.
3. Blessed is the preacher who varies the pitch of his voice (modulates) and rarely shouts.
4. Blessed is the preacher who knows when he's through — (who knows when the audience knows he has said enough.)
5. Blessed is the preacher who preaches to himself.
6. Blessed is the preacher who preaches on great themes.
7. Blessed is the preacher whose sermons are articulated and progressive.
8. Blessed is the preacher whose sermon is a unity with a definite aim and every superfluous word cut out.
9. Blessed is the preacher who occasionally permits the congregation to sing an entire hymn unexpurgated. (Why not get the necessary time by expurgating the sermon?)
10. Blessed is the preacher who rarely uses the pronoun "I." (*I* will read *our* Scripture Lesson.)
11. Blessed is the preacher who is not constantly coaching the congregation when to rise up and when to sit down.
12. Blessed is the preacher who knows that the object is the End and the subject only the means to an End.

Louisville—and a World's Beginning

By Paul Hutchinson

FOR THREE DAYS in April, from Good Friday to Easter, more than five hundred Methodist students from more than one hundred colleges were in conference in Louisville, Kentucky. The sessions were devoted to a consideration of problems in the field of the church, industry, race, war, and public opinion. Definite positions were adopted by these students as indicating the attitudes to which they believe any formal expression of Christianity should today be committed. The convention may easily have meant more than any held by a church group during the past six years. Even with its denominational implication, it is going to exert a rapidly widening influence on all American church groups. It is never possible to reproduce on paper the atmosphere, the total message, or the contagion of such a meeting. But this is an attempt to suggest the way in which it affected one visitor who watched at all the sessions.

Easter morning in Louisville, 1924. The ball-room of the Brown hotel. Curtains over the high windows to keep the Kentucky sunshine from dazzling the eyes of those within. Chairs in long rows where last night there was a cleared space for dancing. A grand piano in the corner where last night the jazz band moaned. And youth! Youth! Rows and rows of youth. Youth pressed back against the side walls. Youth overflowing into the corridors and peering in at the door. Youth in the chairs. Youth on the platform. The dawn of another resurrection.

YOUTH IN COMMAND

Youth on the platform marshals the meeting. The chairman has been through two punishing days of parliamentary decisions, but he still has a firm grip on himself and a firmer grip on his audience. He can still smile; still say "No" when he has to. He might have been presiding at such meetings for a decade, and he certainly has proved a better presiding officer than many who have been. This chairman, Stanley High, a graduate student at Boston University, is speaking.

"Let us remember what we are here to do. We have a subject this morning which might cause us to lose our heads or our way. We must face this war issue now. But we are to face it just as we are here to face every issue. Remember, all we wish to do is to find out the mind of Christ. Just that; just the mind of Christ. Remember that is what you are seeking before you speak. And now let us hear the report of the committee."

Another student, with some sort of a "key" dangling from his watch-chain. This war committee has been in session most of the time since the session for the discussion of war adjourned on the previous afternoon. Its sessions have been a free-for-all. Anybody could come and anybody could speak. The resolutions that are now being presented have been finally adopted at four o'clock this morning.

The convention decides that the reports must be considered item by item. "The church, as such, shall never again

officially bless or sanction war." Passionate debate ensues. What! bind hands for the future? What! put the church in opposition to the state? Finally the vote. "All those in favor." The movement of chairs. Tense silence, for only official delegates are voting now—there were so many votes allowed for so many Methodist students represented—and it is impossible to tell how large a proportion of these possible voters are on their feet. "Opposed." Perhaps thirty; perhaps forty up. A great sigh across the convention. "The motion is carried. Next!"

OUTLAWRY

"World court. . . . League of nations." No debate here. Two votes in the negative. "Outlawry." Another quick vote. One in the negative. "As individuals . . . causes or forces leading to war." Unanimous. "We endorse . . . memorial . . . Council of Cities. . . . Pittsburgh." Momentary misunderstanding. More debate. "The motion is carried."

There! that's over. One minute. There is another resolution from the same committee. This has to do with military training in the colleges. "Abolition" is the word in the recommendation. Once more there is resolute debate; once more that old faithful—the previous question—has to be invoked. Military training also goes down.

Then the committee reports the desire of war veterans in the convention to take a vote on matters that they evidently consider peculiarly their own. It takes some parliamentary maneuvering to secure the consent of the delegates, but when that is done the large group of ex-service men unanimously adopt a resolution to be sent to all veterans' organizations, calling upon them, as former defenders of the country, to stand for freedom of speech, against the use of violence in discussion of current issues, and to join any efforts looking toward the establishment of peace among the nations.

A day's work, you might call that. But this convention doesn't. The committee may yield the floor, but a determined delegate takes it. His proposal demands that all delegates present, whether official voters or not, go on record as to their personal attitude on questions that have lain behind the resolutions already adopted. To this there is equally determined opposition. This is a delegated convention; the personal aspect must not, especially in the newspapers, be allowed to swallow up the official; action of this kind, widely misinterpreted, may hinder other ends of the convention. But the delegates, by the narrow margin of four votes, vote to go ahead and put each one on record. There is to be no hiding behind the crowd here. There is to be no faintest suspicion that every man and woman is not ready personally and in public to assume the full burden of his convictions.

"I believe that a program of preparedness is an effective method of preventing war and should receive my support." The representative of the American Legion had been preaching that less than twenty-four hours ago; various delegates have expressed the view. Now there are only 31 who are sure

it is so. One hundred and ninety-seven are sure it is not. Ninety-nine have not made up their minds.

Shall we educate against war? Nobody votes against that. Shall we go into the world court and the league? Three hundred and four in favor; two against; fourteen non-committal.

PACIFISM

"I believe that all war is wrong and unchristian and, for myself, I will not participate in it or sanction it."

Instantly the reporters, some of them sent hundreds of miles by newspapers that scent in this church convention one of the big news stories of the times, are on their feet. This is what they have come for. Here is the issue without a quibble. Is youth in America today absolutely pacifist? Fast as the tellers count, the reporters are counting, trying to estimate what extent there may be to the sensation that they are commissioned to rush to the wires.

"There are 79 in favor," announces the chairman. "All those opposed please rise and stand until counted." There are more of these, 106 with minds squarely against the complete pacifist position. But the applause breaks out when it appears that 141 of these delegates, most of whom probably would not have considered pacifism a possibility for a true American a few months ago, are now so undecided that they are not ready to commit themselves to one side or another!

One other vote, this time called for from the floor, shows that 132 believe that "preparedness is not an effective way of preventing war, but is necessary under present conditions for protective and defensive purposes." One hundred and one deny this; 64 are non-committal. Then, while the tingle of the voting is still in the room, as the most natural next move possible after facing such issues on an Easter morning, the convention prepares to listen to a sermon.

Perhaps they called the words Halford Luccock spoke a "convention sermon." That is the general custom, I believe. But certainly this was no conventional convention sermon. It was an Easter sermon, preached in a hotel ball-room, where Jesus Christ was alive, walking around, touching young men and young women on the shoulder, saying, "Follow me." He had touched the preacher, too, that morning. I know Luccock pretty well; I love him very dearly. But it wasn't the Luccock I know who was preaching at that moment. It was a man touched by a newly risen and living Lord. One of two things I devoutly believe was true—either no other man in the world could have preached a sermon like that then, or any other man, similarly fired, could have done so. Jesus came walking out of the tombs where he has been laid; came walking back to the common affairs with which he once concerned himself. And he swept away once more all the guards, military and every other kind, that have been set to keep a seal upon him.

The thing that the preacher confessed had happened to him was the thing that had happened to many of us. Mr. Luccock, I happen to know, has one of these convention-haunting jobs that bloom in such profusion within the conventional ecclesiastical garden. He is convention-hardened, or thought he was, just as I am, or thought I was. He had come to this convention expecting something of interest to occur, but he had never dreamed that the earth would be

shaken, and stones rolled away. He took a text from the gospel story, but his real text came from the lips of his own daughter, as he told how the child, awakening at early dawn, slipped into her grandmother's room to arouse the old lady by crying, "Grandma, wake up! The world's beginning!"

That was what it seemed like at Louisville on Easter week, when more than five hundred students gathered from more than a hundred colleges and universities to consider the demands that might be involved in a true and present loyalty to Jesus Christ. In the carefully impartial nouns and verbs of an Associated Press report the events were only a convention of Methodist students drawn from all parts of the United States. But, to a good many who sat in the balconies, carefully excluded from the floors where youth held sway, the world was beginning. The true world, the new world, the world that is to be built by those who will take Jesus seriously.

Not in fifty years had there been a meeting like that. I doubt whether there ever was such another. Five hundred students, and what a crowd they were! They had come at their own expense. Dilapidated Fords leaned against the curbs of Louisville, looking as though they could not hold together for another ten miles, but the means that had brought their full loads in many cases for more than a thousand. Two boys walked in a day late, disconsolate. They had miscalculated the time it would take to hike to Kentucky from Minnesota. A girl sat at a desk to record the proceedings who had paid ten per cent interest on the money she had borrowed to bring her from Texas. That was the sort, and that insured the tone of deadly earnestness that ruled from the first sentence to the last.

"IF SO, NAME IT"

The program was equally unusual. Not only were many of the speakers students, but when the speaker reached his limit of time there came a question period that proved, for more than one, uncomfortable.

"Have you any basis for your information that the agitation on the college campuses is inspired by communism?" one student asked the advocate-general of the American Legion. "If so, name it."

In a way, that was the motto of the convention—"If so, name it." It was a poor place for generalizations, for surface impressions, for intuitions. It was a place for facts and convictions. Nothing else mattered. If a committee brought in a platitudinous report it was told, plainly, that such was the case, and told to make a better one or resign in favor of a better committee. Yet, with it all, there was perfect courtesy, perfect kindness, and a tremendous effort to secure fair play. So, when the officer invited from the Reserve Officers Training Corps failed to appear, and the advocate-general of the Legion had to bear the burden of the defense of preparedness, it was the pacifist group that insisted that the legionnaire be given extra time to make up for the discrepancy in numbers.

It was a denominational meeting without denominationalism. The delegates were Methodists, and proud of it. In earnest about being Methodists, too. But, when other engagements made it impossible for them to hold one of their meetings in the Methodist church, they moved into a Pres-

byterian, and when another conflict arose, they moved into the hotel ball-room. There were only two bishops on the program; the board secretaries never left their seats in the church balcony. The chairman, who made the opening speech, was a Methodist, an ordained Methodist minister, but he works for a Christian Science corporation. The second speaker, a student, was a Baptist. The third, another student, was a Presbyterian. Most of the rest were Methodists. But denominationalism was the last of their concerns. The delegates were from 112 colleges, but state schools and the institutions of other denominations were as well represented as those under Methodist control. "I am from Ohio Wesleyan," a delegate might begin, using the required formula. But his successor on the floor was just as likely to say, "I am from Johns Hopkins," or, "I am from the University of California."

DRAMATIC MOMENTS

Of course, the whole convention abounded in dramatic incidents. On the first morning Howard McCluskey, a student at the University of Chicago, was discussing a topic that has been known to appear on convention programs before this, "The Investment of Life." With all the energy that is possible to the speaker under deep conviction McCluskey was indicting the present recruiting programs of most of the denominations, with their over-emphasis upon the sacredness of the ministry and the mission field as life callings. He was pointing, with terrible logic and graphic example, to what this leads in the conception of his calling held by a man who goes into neither ministry nor mission field. Suddenly he seemed to realize that it was not the student convention to which his words should be addressed—the students were with him to a man—but the fringe of board secretaries leaning forward in the galleries, listening to such a speech on that subject as they had never heard before. And so McCluskey whirled and gave the rest of his message to the galleries!

That afternoon Bishop Francis J. McConnell, of Pittsburgh, was speaking on "The Essentials of Methodism." Bishop John M. Moore, of Dallas, had preceded him, using the same topic, which was one ample enough to give both bishops plenty of elbow room. Bishop McConnell is not a demonstrative preacher. He seldom makes gestures. He seldom raises his voice. But that afternoon he was telling the story of a French priest, drafted for army service, who was compelled by circumstances to bayonet an unsuspecting German sentry, and then quickly drew out his crucifix to say over his victim the prayers for the dying. Suddenly the impassive bishop was alive. It was he who thrust the bayonet in the sentry's back; he who pulled the steel out; he who reached beneath his coat to draw forth the cross and beads; he who began rapidly to recite, "Mary, mother of God . . ." The thing happened there in the pulpit of that church. And when the audience had seen it happen the bishop hardly needed to add, "You can't put Christ in khaki."

It was a woman who presented the Negro issue, a woman whom the program said was from Alabama, but who rejected that in favor of Georgia, Mrs. Luke Johnson. Mrs. Johnson told me later that this was one of the few times on which she had spoken on the issue without being warned

out of town by the K.K.K. She certainly did not mince matters, and when she came to speak of the attitude of white men toward black women a silence fell that grew and grew in intensity until at last relief came in thunderous applause.

The question of the unification of the two Methodist Episcopal churches came up on the first afternoon and again on the last. On the latter, with other matters to be passed on, and two speakers of national prominence waiting to be heard, it was naturally proposed that debate be limited. Then the roof blew off! The very suggestion that discussion be limited seemed to many an insult to the whole spirit of the gathering. A balcony cynic, inured to the ways of religious gatherings, remarked that the youngsters followed familiar paths by taking seventeen minutes to discuss and vote upon a fifteen-minute time limit. But the difference was that, at the end of the seventeen minutes, there was an end of the limit as well. It was the convention that counted, not the set program or the speakers. If the speakers had to catch a train, it was too bad. But that convention did not mean to stop discussion until it understood what it was facing and knew its own mind.

It seemed to me that the first formal resolution to be presented brought a dramatic moment. It was on the afternoon after the bishops had spoken. Youth was there in the presence of its elders. A sort of a mass expression of belief in the general principle of Methodism unification had been passed, when there came a pause. Down in the body of the church arose a student who announced southwest Kansas as his place of origin. His tones, his periods, his poise betrayed the student-preacher. But his resolution awoke the convention to new interest. It was nothing less than the proposal that, in the unified church, the present constitutional restriction against the alteration or amendment of that constitution, which includes the articles of religion, be done away with. It was youth rejecting the past's dead hand. Other business had to wait until that had been done.

THE WAR MEETING

But of course the high dramatic point of the convention was the meeting for the discussion of war. Not the meeting when the votes on war, and allied matters, were taken, but the meeting when, for almost four hours, the whole war issue was threshed out. The intensity of that session could never be reproduced. It started with a speech by a reserve officer whose job, in the world war, was the delightful one of cleaning up battlefields just after they had been fought over. The man, Gerald Stedman—he is now in the advertising department of the Methodist Book Concern—simply told what he had seen. It was too horrible to be set down permanently in print. But Stedman was sure of one thing—that no man can go through a hell of that kind and not have some of it abide with him.

One of the Northwestern pacifists, Howard Becker, followed, speaking very carefully because of the certainty that everything said in such a place would have subsequently to bear close scrutiny. And after him still another, this time from Boston, Thomas Harrison, who likewise had seen service overseas. Each of the three men took their share of cross-questioning, and each compelled respect.

The high spot of the afternoon, however, was not any-

thing that was said against war or in favor of pacifism or anything of that sort. The high spot came with the presentation of the case for armed preparedness as a guarantee against war, made by the judge advocate-general of the American Legion, Major Robert A. Adams of Indianapolis. So authoritative was Major Adams' statement considered as setting forth the position of the Legion that it was sent in full to all newspapers of the country, to be released at three o'clock that afternoon. Had not that advance copy been sent out, the major might never, having sensed his audience, have made the charges that he did about the character of pacifists and the machinations of Bolsheviks and communists in fomenting the present discussion in American colleges. But the speech that the major had prepared the major delivered, and took his grilling during the question period in fine part. Undoubtedly, however, he weakened his cause when, being asked what course he would advise for one whose conscience made him believe war, in the light of the teachings of Jesus, to be a sin, he answered that, as a lawyer and no theologian, he was not in a position to deal with questions of sin. The same refuge attracted him when a question linked up the war issue with the sermon on the mount.

THE CONVENTION'S EFFECT

What really happened at Louisville? Hundreds of Christians, having followed the accounts in the press, are wondering. For one thing, the oncoming generation revealed itself to its elders. I venture the assertion that most of the board secretaries who watched those proceedings so intently underwent an inner stirring of heart such as they have not felt for a long time past. They even tried to frame a written document saying so. These older leaders have been warned about the present student generation. Some of them may have been persuaded that so much smoke betokens fire. But at Louisville, lo! they found these students desperately wrought up over the bottom issues of modern life, entirely disgusted with the *laissez faire* attitude that has impeded past progress, and determined that something can be done to make a better world and done now. I suspect that most of the more than thirty board secretaries of the two churches went away convinced that the next generation of church leadership is going to be an improvement over this one.

These students at Louisville forced up issues that the church can never dodge. They start with their own churches, as is fitting. But, after the Methodists have come to grips with war and race and industry and the like, is it conceivable that Presbyterians, Disciples, Baptists or any of the other Protestant groups can stand by heedless? Or why limit it to Protestants? No group in the western world that would call itself Christian is going to be able to slip away from these issues that the students insist must be faced. This is as true of the minor issues as the major. For example, when McCluskey told the truth about the business of vocational guidance as conducted by the denominations, and those students showed their complete support of all that he was saying, the one-sided and mechanical life service recruiting of the past few years gasped its last breath and expired. It may take the denominations a few years to learn of the death, but Louisville is the place where the not so sad event occurred. And so with other matters

The effect of the convention upon the minds of its delegates was so powerful that it is hard to suggest it. The students had come, as has been said, in a mood of deep moral earnestness. They had not allowed their expectations to be disappointed. So they went away in the sort of mood that must have been characteristic of the church of the first and second centuries. A Chicago newspaper started its final story of the convention with these words: "Professing the belief that their religion compels them to wage unceasing war on war and strife between nations, classes and individuals, five hundred Methodist students today returned to 112 colleges and universities in every state consecrated to the task of lining up their fellow students, their church and eventually the whole Christian world for an armageddon whose prize is a world ruled by law and reason, with armies and navies on the scrap heap."

Out of the strong movings within these delegates will grow movements on college campuses. The student volunteer convention held at Indianapolis at Christmas has already had a profound influence in many colleges. From every part of the country testimony is coming of a greater intellectual ambition and a deeper moral earnestness than for years past. The Easter convention at Louisville, because it ranged farther and deeper, will have even greater effect. It will touch students that were, by denominational lines, barred from Louisville, but whose kinship with those who were there is so close that they will demand similar opportunities for the expression of their own feelings.

At the last, this thing that broke out at Louisville is bound to affect the country. The beginning of a world could not be otherwise. In a measure, every generation has a new world. Many eyes have been looking for the sort of world that is to be the portion of the post-war generation. Now it appears, and it has within it the promise of a closer conformity to the ideals of Jesus than any world that has gone before. These students who met at Louisville were a token of the oncoming reign of Christ.

Present Day Papal Ambitions

By Winfred Ernest Garrison

WILL THE TEMPORAL sovereignty of the pope ever be restored? It is rather hard for us in America to take that question seriously. It would be an anachronism, we may say; it would be turning back the hand upon the dial of history. And therefore it can never happen. But nothing is proved by such smooth phrases. There are a good many million people who think that it would be only atoning for an old wrong and undoing a sacrilege of fifty years ago. Besides, I have been sailing westward across the Atlantic for a week and setting the hands of my watch back about forty minutes every day. An advocate of temporal sovereignty might say that sometimes you have to set the hands back on the dial to get the right time. That the question of temporal sovereignty is a living issue can be proved by documentary evidence which would include an unbroken series of declarations by all the popes from Pius IX to and including the present incumbent, recent editorials in the most important secular

and nationalistic papers of Italy, speeches in the Italian chamber of deputies, and recent books published in Italy and other European countries.

What do the popes themselves think and officially say about it? The papacy, like France, demands security. The law of guarantees, by which the Italian government declared papal sovereignty at an end and substituted therefor certain privileges and assurances, was dated May 13, 1871. Two days later Pius IX issued an encyclical in which he denounced and rejected it. The attitude of Leo XIII, his continued denunciation of it and his excommunication of the Italian king as a usurper, are of course well known. His successor, Pius X, who is usually considered as having been conciliatory and yielding on this point, on December 18, 1903, issued a *motu proprio* in which he said: "It is the duty of Catholic journalists to keep alive in the minds of the people the conviction that the holy see finds itself in an intolerable position since the invasion of its civil principality." The following pope, Benedict XV, in the encyclical "*pacem*," May 23, 1920, permitting Catholic sovereigns to visit Rome and have relations with the king, re-affirmed his claim to temporal sovereignty. Last of all, the present pope, Pius XI, in the encyclical "*ubi arcano*," December 23, 1922, renewed the rejection of the law of guarantees and re-asserted the necessity of the absolute sovereignty and independence of the pope. That brings the matter pretty well down to date, so far as the popes are concerned. On their side, nothing has changed since 1871. The clerical papers remind us constantly that "the Roman question is not yet solved," and that it will never be solved until it is solved in a way satisfactory to the pope, that is by the restoration of his sovereignty.

ITALIAN ATTITUDE

On the other hand, the attitude of the Italian government and of the people generally during these fifty years has been that the law of guarantees is perfect and final and cannot even be discussed. The kingdom of Italy absolutely must have Rome as its capital. No one can well deny that, if there is to be a kingdom of Italy at all. Italian statesmen have recognized that the Roman question still existed, and Crispi said that the greatest statesman of Italy would be the man who should solve this problem. But it appeared insoluble. Not that there has been any lack of suggested solutions, most of which involved the transfer of the seat of the papacy to some other place. Among the proposed papal states were Corfu, Avignon, Sicily, Corsica. Some enthusiastic Americans even proposed a large tract in Louisiana, though how they expected to get sovereign possession of it is a mystery. But the issue of all these futile suggestions is a perfectly clear understanding on both sides that the papacy cannot be transplanted. The Catholic church is, by its own definition of itself, "catholic, apostolic, and Roman." The situation therefore has appeared to present all the elements of an absolute deadlock. But meanwhile, since the two parties had to live together, they have gotten into the habit of ignoring the issue between them, except when some special occasion has required one or the other to go on record with a re-affirmation of its unalterable attitude. The clerical and governmental parties have, in the main, been friendly. They

have learned how to meet each other with a smile and avoid touching the sore spot. This calm surface has sometimes produced the illusion that the problem no longer existed. But it does.

After the war, and especially in 1921, a new attitude began to be manifest in the secular Italian press. The essence of it was a willingness to admit that the law of guarantees, being a unilateral arrangement and an interior law, might be altered at any time by the power that made it and therefore gave no real guarantee of anything; that to discuss this law and propose changes in it was not equivalent to laying hands upon the national ark of the covenant; and that the pope really does need temporal sovereignty to some extent as a guarantee of liberty for the performance of his spiritual functions. In May, 1921, "*Il Messagero*," the leading nationalistic paper of Rome, which had formerly insisted that there should be no relations between church and state, approved of the sending of a French representative to the vatican, called attention to the fact that Italy and the United States were now the only great powers which had no diplomatic relations with the vatican, and asserted that Italy "had emerged from the war strong enough now to be able to face the problem" of a new settlement with the pope. Several other papers followed with editorials pitched in the same key, and the minister of foreign affairs took cognizance of the change in sentiment to the extent of publishing in a pamphlet a selection of these editorials together with three speeches delivered in the chamber of deputies, one of them by Mussolini.

ABSOLUTE SOVEREIGNTY

On June 2, 1922, "*Il Tempo*" urged the necessity of giving the pope absolute sovereignty over some territory, however slight, "even a single square centimeter." Three days later, "*Il Messagero*" asserted that the Roman question had now gotten off of the dead center upon which it had been stalled for half a century, and that, as Italy had at last after the war taken its place among the great powers, so the papacy also had vastly strengthened its moral prestige and spiritual authority. It is now time, it said, to discuss calmly the question of the relations between the government and the papacy and it ought to be done. It proposed a revision of the law of guarantees, the substitution of a bi-lateral agreement for the uni-lateral law, and the giving of absolute sovereignty to the pope over the vatican and its grounds. A small principality, to be sure, but considerably larger than the "square centimeter" proposed three days earlier.

Mussolini, then a member of the chamber of deputies, in a speech in the chamber said: "I affirm that the Latin and imperial tradition of Rome is today represented by Catholicism, that the only universal idea which today exists at Rome is that which radiates from the vatican."

Of recent books on the subject, two may be mentioned, one in Italian and one in French: "*L'Aquila e la Croce*" (The Eagle and the Cross), by Luigi Valli, and "*Le Pape*" (The Pope), by Jean Carrere, the Rome correspondent of "*Le Temps*" (Paris). The author of the latter, which was published in January of the present year, argues strongly for the historic right and present necessity of temporal sovereignty. "If you are not a Catholic, you

have a right to combat both the temporal sovereignty and the spiritual power. But if you are a Catholic, you have no right to refuse to recognize a fact which is proved and confirmed by the history of Europe for two thousand years. For the condition of spiritual power is the absolute independence of the pope; and the condition of that independence is the sovereign possession of a territorial domain

by which the pope is completely removed from the jurisdiction and surveillance of any human power whatsoever."

The prospect of such a settlement lies in the probability that the pope would accept a settlement which would give him absolute sovereignty over a bit of territory which would include little or nothing beyond the precincts of the vatican, and would thus give him the status of a ruler.

British Table Talk

London, April 6, 1924.

THE JOURNALS, and, I suppose, the tables of Great Britain are becoming daily more busy with Wembley. The *crescendo* has started and before long will become *fff*, as the hymn-books have it. Poets with the light touch have already been at work: the two "E. V.'s"—Mr. Knox and Mr. Lucas—have done well in lines like these:

The British Empire Exhibition at Wembley

"Now all the world's assembling
By liner and canoe,
Australia is trembling,
And every kangaroo;
And Canada is smitten
With frenzy for Great Britain,
New Zealand has been bitten
And also Rum-ti-foo.
The world is all a-Wembling,
And we must Wemble, too!"

There seemed no little danger that we might not be ready to "wemble" on April 23. Some workmen on the building side began a lightning-strike last week, but it failed. At first there was much intimidation. An amusing notice declared that other workmen were striking in sympathy with the builders because of intimidation. The "sympathy" that requires intimidation to make it effective is of a peculiar kind.

"Perhaps you did well to dissemble your love,

But why did you kick me downstairs?"

Anyhow, the very lawless and foolish strike failed and they say that the King will be able to open the wonderful exhibition on the appointed day.

* * *

Sunday Opening at Wembley

There is an agitation for the Sunday opening of the exhibition. Foremost in the agitation is the "Fellowship of Freedom and Reform." This society has a noble and disarming title, but since hitherto it has devoted its zeal to the defence of the liquor-trade, its claims to speak for the people of the land are at least questionable. An excellent answer to the plea for Sunday opening has been made by the Rev. Henry Carter. It is clear that the exhibition cannot be opened in part, or for a few hours of the day; it must be all or nothing. There would be an enormous increase of Sunday labor; all the staffs would have to be in attendance. The plea that it could be opened "on the educational side only" has been shown to be impossible by the directors of the exhibition. To open the show on Sundays would indeed be a very dangerous precedent, and I sincerely hope that in the interests of the nation it will not be done. It was remarked in an excellent weekly journal, in its statement of the case for and against, that one German theory "accounted for our victory in the war by the enforced rest of the English Sunday, which had enabled us to develop the necessary additional nerve-strength." Whether that was so or not, it would certainly be a bad thing for the nerves of this nation if we were to lose what is still left of our Sunday tradition. It is not by any means our tradition to have a dull Sunday, but it has been our way to keep

it quiet and restful, to preserve time for reading, and music, and walks in the country. For all these things in a day of twenty-four hours there is ample time, without losing the first of all its uses and joys—the worship of the sanctuary. It seems that it will be necessary to pass an act of parliament to sanction the opening of the exhibition on Sunday. I sincerely hope that will not be done.

* * *

Will There Be a Revival of the Old Imperialism?

In the year 1897, when Queen Victoria celebrated her diamond jubilee, there was a great outburst of imperialism. It was the time when the Northcliffe press began its career as the voice of that imperialism in its popular and crude form. There is some fear in certain quarters that this year may see a revival of that imperialism. I doubt whether it will ever return in its old form. Much water has flowed beneath the bridges since 1897. The very name "empire" has to be changed in key for the use of the present generation. It is always interpreted as the "commonwealth" or the "federation." There is no disposition, that I can detect, to beat the big drum. We have been through fire and through water, and, I believe, we have learned something in this quarter of a century. Of course there are boastful voices raised; of course there are fools who learn nothing and forget nothing, but, so far as I can read the general mind, at the present hour of destiny we are more disposed to think solemnly and humbly of the "empire" than to boast of its size and of its wealth. . . . Our missionary societies, it may be added, have done a little—as much as they were able—to bring the enterprise of Christian service before visitors to Wembley; and there are concerted plans being made to hold services in which the Christian call will be sounded.

* * *

And So Forth

The Society of Friends is preparing to celebrate the tercentenary of the birth of George Fox. They have published an excellent edition of his Journal at a price which should make it accessible to most readers. The Society of Friends is not large in numbers, but it has an influence far beyond its numerical strength. It has, among many fine qualities, a proper sense of the power of books, and indeed of the printed page. . . . The government has had a bad week in the house. It looks as if the prime minister will have to take even more responsibility than he has at present. The house has again been badly handled this week by Mr. Clynes. But the party has gained a recruit in Mr. Moseley. I remember hearing him speak five years ago at the inauguration of the League of Youth—a League with a short life—and he was then only about twenty-two or twenty-three years of age, and already in the house. Since that time he has been a very independent conservative. His father-in-law is Lord Curzon. Mr. Baldwin has a son in the Labor party, and now Lord Curzon has a son-in-law in the same party! . . . Much praise has been given to "Joan of Arc," the new play by Mr. Bernard Shaw. Though in his own way he has confessed that he has no longer the brilliancy of his youth, there seems to be a general agreement that Mr. Shaw is giving some of his best

work to the world in these days. Thomas Hardy and Mr. Bernard Shaw have done great work and borne fruit to old age. And William de Morgan did no literary work to speak of till he was old. . . . One of the distinguished scholars of Methodism, Dr. Slater, has died at a great age. It will be remembered that he edited the gospel of St. Matthew in the Century Bible. For many years he held the chair of biblical literature at Didsbury College, and throughout the church and beyond he left the name of a devout scholar and an able writer. . . . Dr. Charles Brown had a nasty accident on the golf-links at Brighton. Falling somewhat heavily he broke two ribs, and will be laid aside for some time. His former colleague, Dr. Dakin, has said farewell to the church in Ferme Park, and goes to preside over the Baptist College in Bristol.

* * *

Copeck

This is the week of the C. O. P. E. C. meetings. I hope to send a full account to The Christian Century later in the week.

EDWARD SHILLITO.

CORRESPONDENCE

War Is Not a Crime

EDITOR THE CHRISTIAN CENTURY:

SIR: A word of commendation for Mr. Morrison's article, "War Is Not a Crime." If the word "crime" be traced back to its Latin original "crimen," it at once becomes apparent that war is not a crime, but rather a method of judicial decision itself. The force method of deciding issues between individuals has long been overruled in favor of more just procedure and made legally a crime. The time has come for the church to pronounce war what it is—a sin, and for the state to declare that what is criminal individually is also criminal collectively.

It seems to me that Mr. Morrison has a very clear and necessary distinction between ex-communication and outlawry, and one which will help many of us in seeing things straight as between our obligation to the state and our obligation to the kingdom of God. I agree that if war is sinful the church ought to pronounce against it, and if in the face of that pronouncement the state goes to war (perhaps unavoidably in our own generation), it ought to be without the blessing of the church. And if Christians go to war they ought to do it in their capacity as citizens and not as Christians.

Pittsburgh, Pa.

JAMES J. CRAIN.

(Formerly Chaplain, U.S. Army.)

Newspaper Terrorism

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you very much for your splendid, fearless and timely article on "Newspaper Terrorism." We are deeply in your debt for striking so hard a blow at this sinister menace. We in Saskatchewan are suffering greatly from this monster. But thanks to its blatant manner of attack, many of the people now realize this "newspaper mendacity."

May the time indeed hasten when the earth may be rescued from this "hoary curse."

Wilcox, Sask.

BERT HOWARD.

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial on "Newspaper Terrorism" and in your news article stating the facts about the recent Evanston militarist-pacifist excitement, your courageous handling of a plain situation merits the public respect. Appreciation has of course been expressed to you by those most closely involved. I write only for myself as a graduate student of Northwestern, one of many, however, who regard a promotional journalism as one of the worst enemies of the flag. Such a journalism is only an evidence that there are secret worshippers at the inner shrines of steel and oil.

There are many here who are neither militarists nor theoretical pacifists. Perhaps a situation may come again when war would look necessary and right. Were we wrong in opposing and ending the German military power? Were we wrong even if Germany was not alone responsible for the war? Were we wrong even if some men became ignobly rich off the war?

Once having paid the price of achieving the war mind ought to help us not to go stumbling blindly down the steps into the pit again. But what we ought to discern is that there is being taken for us a first step in that direction now. To outlaw war or to excommunicate it (let both be done with the emphasis of moral unanimity) will not set out in the daylight the men and interests that are expecting the flag to follow and protect the oil tanker and the steel contract. Is it fancied that to gain oil hegemony of the world is being sought for the benefit of the people? Or is it understood that the R. O. T. C. is an enterprise innocent of militarist propaganda or spirit—a little gymnasium instruction good for the physical set-up of our boys at college but without anything quite so savage as bayonet practice? What do we think war is? Business will be placid while we outlaw and excommunicate. How many daily papers would undertake to turn the light on the munitions program and the present international oil competition?

Evanston, Ill.

R. L. VAN DEMAN.

A Disclaimer from Alabama

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial appearing in your issue of April 10 discussing the proposed child labor amendment, appears the following: "The legislatures of forty-four states have met since the Supreme Court declared the Federal Child Labor Law unconstitutional, and not a single one of these enacted a state law that gives protection to child wage earners equal to that given by the Federal law."

Also, "Nine states are still in the same category with Japan and China in regard to child workers. . . . What hope can they (meaning the opponents of the amendment) give the children of Rhode Island, Mississippi, Alabama, Georgia, Carolinas, Arkansas, Louisiana and Texas?"

Further in this article appears this statement: "All child labor legislation should be accompanied by school requirements that will guarantee against both."

Enclosed you will find a copy of the Alabama Child Labor Law, together with a letter from the State Child Welfare Department, which indicates the amendments passed by the last legislature in 1923. After perusal of these, I think that you will admit that your information regarding Alabama was incorrect, and that at least one legislature has enacted a law since the Federal Child Labor Law was declared unconstitutional that gives the protection to child wage earners that the Federal amendment would, or at least, has amended a law already in effect to make it more stringent; that this law is also accompanied by school requirements, and that the protection given children under the Alabama law is equal to what would be given under the proposed amendment.

You have an interesting paper. I have derived much pleasure and profit from its columns during the time I have been a subscriber, and I am sure that your keen sense of justice will suggest a full correction of the injustice done Alabama in the editorial in question. I might add for your information that in this mill (one of the three largest textile plants in the state) no child under 16 years of age has been employed since 1920.

Tallahassee, Ala.

J. E. HARRIS.

Sancta Simplicita!

EDITOR THE CHRISTIAN CENTURY:

SIR: Here is a choice bit taken from a respectable and not altogether conservative denominational journal, the Continent. Speaking of the agitation designed to commit the churches to an uncompromising opposition to war, the paper declares: "It (i.e., such opposition) means that the churches were wicked when they encouraged their sons to go to the rescue of France. It means that if America had done right, France and Britain would today be under

the heel of a victorious kaiser. Some people think just that. But let the millions who believe that the great war wrought the will of God, beware of being taken in such a snare as this." Sancta simplicita!

Detroit, Mich.

R. NIEBUHR.

We Plead Guilty and Await Sentence

To the Publishers of
The Christian Century.

Dear Sirs:

I have read faithfully each copy of the "Acquaintance Subscription." As a result I feel that you should now be addressed with all the severity I can command; and inasmuch as I hold a professorship in a southern Methodist university, my powers of command ought to be ample. In my early days, four decades back, the separation of a man from his money was looked upon with Puritanical sternness; have times changed so that the same process today shall be viewed through different lenses? I trow not. My salary is not so ample but that I am forced to stroke each feather of the golden eagle before I exchange it for something else of real or fancied equivalence. As to my physical pabulum there is not much choice; I have to have enough of a suitable variety of protein, fat, and carbohydrate today in order to be able to secure the wherewithal for insuring a like supply for tomorrow. But when it comes to mental pabulum,—well, that, in the words of a mortal New Yorker "is another question"; not in the sense of being dispensable, but it does not seem quite as inexorably indispensable.

Now, Sirs, with these few words by way of orientation, what excuse have you to offer, after having served up the kind of articles, reviews, and news, represented in the issues of the past three months, you now separate from my bank account an additional four dollars? Don't tell me you "need the money"; and don't twit me with the fact that The Christian Century has now become indispensable as an intellectual food. With senatorial dignity I decline to listen to any such argument. Herewith is my money. If your paper fails to come every week, or if it fails to maintain its present level in regard to spiritual, moral, or material values, you will hear from me again; "believe me." Yours exchangingly (and I get the better value).

Emory University,
Decatur, Ga.

A. D. BUSH.

BOOKS

WE HAVE SPOKEN before from time to time of THE DANCE OF LIFE, by Havelock Ellis. It is too great a book to review all at once. It is easier to make a remark or two about it occasionally. Ellis says that it is natural and inevitable that certain persons should specialize in scientific activities and others in the cultivation of mystical attitudes, but that any fundamental antagonism between these two is unthinkable and absurd. Those who do specialize excessively in either field, do so at peril of hypertrophy in one area and atrophy in the other. The normal person today may attain a harmonious satisfaction of both the religious and scientific cravings. Ellis's expansion of that theme and his account of his own personal religious experience are well worth reading.

Speaking of religious experience, always one of the most thrillingly interesting themes when treated with intelligence and honesty, a valuable document is THE RELIGIOUS EXPERIENCE OF JOHN HUMPHREY NOYES, FOUNDER OF ONEIDA COMMUNITY, by George Wallingford Noyes (Macmillan, \$2.50). The record seems to transport one to another age, almost to another planet. The concepts with which it deals are those of perfect holiness, the immediate coming of the Lord and intense emotional experiences, but Noyes was a wonderful man with deep sincerity and a certain vein of practicality running through the vagaries which gave him a reputation for insanity. As to sincerity he gave the fullest proof when he suspended publication of a paper which he was editing because he came to believe that any religious newspaper "was a carnal instrument" and that the bare arm of the Lord could accomplish its purpose without human leadership or publicity. Such an act of self-abnegation on the part of

an editor is rare. It should be added, however, that he started another paper a few years later.

The notable series of Ingersoll Lectures on Immortality receives an addition in THE CHRISTIAN FAITH AND ETERNAL LIFE, by George Edwin Horr (Harvard University Press, \$1.00). In contrast with the somewhat vague and attenuated ideas of immortality which have been offered by some previous lecturers in this series, the president of Newton Theological Seminary presents an orthodox argument for belief in personal immortality, based chiefly on Jesus' belief in it (sanctioning the Pharasaic view in most respects), on his use of the concept of immortality in close coordination with his teaching about the character of God and the kingdom of God, and on the resurrection of Jesus as evidenced both by historical testimony and by the mystical experience of the believer.

Frederick Shannon's recent volume of sermons, THE NEW GREATNESS (Macmillan, \$1.25), has been before the public for several months and has already won popularity commensurate with that of the several volumes which have preceded it. If one were going to criticize it—and Dr. Shannon never leaves one in the mood to do that—it might be said perhaps that there is a slight tendency to sentimentality. Can Riley's "There, little girl, don't cry" really be used advantageously as the climax to a great sermon? The depths of the human soul might be plumbed with a somewhat longer line than that, but after all the storms are on the surface of the sea and not in its depths. Dr. Shannon is both a comforting and a stimulating preacher. The chief shortcoming of his printed sermons is that one who has heard him misses the charm of his earnest delivery.

Many more recent books have traversed the field of Walter Rauschenbusch's CHRISTIANITY AND THE SOCIAL CRISIS (Macmillan, New edition, \$1.75), but none has quite taken the place of that pioneer volume. What was the purpose of Christianity and of its founder with reference to society? See chapters 1-3. Why has the church never seriously tried to carry out this original and essential program? See chapter 4. What is the present social crisis and what has Christianity to do with it? See chapters 5 and 6. What can Christians individually and the church as a whole do about it now? See chap-

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ter 7. Rauschenbusch was a professor of church history who saw that, while the roots of Christianity are in the past, its fruit must be in the present, and that the most important periods of history for us are to-day and to-morrow.

The most interesting essay in Elmer T. Merrill's *ESSAYS IN EARLY CHRISTIAN HISTORY* (Macmillan) is the one on Peter and the Roman church, in which the author tries to establish, and we think does establish, the fact that there is no proof that the apostle Peter had anything to do with the establishment of the church at Rome or ever saw Rome. Belief in the alleged historical fact of Peter's Roman episcopacy arose after it became doctrinally useful to support the claim of supremacy for the bishop of Rome. For that reason, and since it is now a dogmatic necessity, Roman Catholic scholars cannot now examine the evidence without prejudice. Protestant scholars can do so, for even if Peter did establish the church at Rome it would not establish the dogmatic corollary that the Pope succeeds to his authority. The whole investigation will appear illegitimate to those who believe with Cardinal Manning that "the appeal to antiquity is both treason and heresy," that is, that a question like Peter's relation to the church of the first century is to be determined by the authoritative and infallible declaration of the present church and not by historical evidence.

W. E. GARRISON.

Books Received

- The Lake Superior Country, by T. Morris Longstreth. Century, \$3.50.
 Pioneers of the Kindergarten in America, by International Kindergarten Union. Century, \$2.00.
 America's Place in the World, by Herbert Adams Gibbon. Century, \$2.00.
 Great Waters, by Vere Hutchinson. Century, \$2.00.
 The Edge of the Raven Pool, by Augusta H. Seaman. Century, \$1.75.
 More Wild Folk, by Samuel Scoville, Jr. Century, \$2.00.
 That Silver Lining, by Thomas L. Masson. Doubleday, Page, \$2.00.
 The Real Daniel Webster, by Elijah R. Kennedy. Revell, \$2.00.
 Eat and Grow Thin (new ed.), by Vance Thompson. Dutton.
 Reality and Religion, by Sadhu Sundar Singh. Macmillan, 75c.
 Christianity and the Social Crisis, by Walter Rauschenbusch. Macmillan, \$1.75.
 Essays in Early Christian History, by Elmer T. Merrill. Macmillan.
 The Making and Meaning of the New Testament, by James H. Snowden. Macmillan, \$2.50.
 China's Real Revolution, by Paul Hutchinson. Missionary Education Movement, 75c.
 Can We Find God? by Arthur B. Patten. Doran, \$1.60.
 Primitive Methodism and the New Catholicism, by L. A. Pierce. Ryerson Press, \$1.00.
 Wandering Stars, by Clemence Dane. Macmillan, \$2.25.
 La Dame de Sainte Hermine, by Grace King. Macmillan, \$2.25.
 What Is Your Name? by Charles Reynolds Brown. Yale, \$1.50.
 The Apocryphal New Testament, trans. by Montague R. James. Oxford.
 The Flame of God, by Nellie B. Miller. Dutton, \$1.50.
 The Little Poor Man, by Harry Lee. Dutton, \$2.00.
 Our Foreign Affairs, by Paul Scott Mowrer. Dutton, \$2.50.
 Legal Foundations of Capitalism, by John R. Commons. Macmillan, \$3.00.
 Ways to Peace, by Edward W. Bok and others. Scribners, \$3.00.
 The Miracle of Me, by Bernard C. Clausen. Judson, \$1.25.
 American Democracy Today, by William S. Myers. Princeton, \$1.75.
 Little Robin Stay-Behind and Other Plays, by Katharine Lee Bates. Woman's, \$1.75.
 In Highways and Byways, by R. D. Brodie. Torch Press, \$2.00.
 Heaven Folk, by Waldemar Bonasels. Seltzer, \$2.00.
 A Church Service Book, by S. Arthur Devan. Macmillan, \$1.50.

THE SUNDAY SCHOOL

Lesson for May 11. Lesson text: 2 Kings 11:1-4, 11-18.

A Fearless Priest

SOMEWHERE I have read stories of preachers who were time-servers, who trimmed the truth to please the rich parishioner. Now and then we hear about the poor, weak brother in the ministry who dares not say that his soul is his own, and who, thinking of his bread and butter, mouths the pious platitudes and licks the hand that owns him. Nauseated by such tales, we turn to Jehoiada and read the story of one priest, who, like John Knox, made even the queen tremble.

Jehoiada was a man of powerful conviction. He, at least, believed in Jehovah. How easy and profitable it would have been to have compromised with the aggressive and attractive Athaliah! But Jehoiada was not of that type. With him, theology was queen of the sciences and religion was the biggest thing in the world. Read then the story. Joash had escaped the murderous fury of the

jealous queen-mother and had been hidden from her. The priest decides to make him king. He calls the armies together; he places picked men, carefully armed, in the temple. He brings the royal boy into the temple and places the crown upon his head, while the soldiers cheer. The holy oil is poured upon his head and the captains clap their hands and shout, "Long live the king."

Of high dramatic interest is the movement of this story. The queen hears the shouting, she rushes into the temple,—and what a scene greets her astonished eyes! The fearless priest has crowned the boy, and the captains are cheering. Now it is a matter of life or death for one of them. Who shall die, the priest or the queen? "Treason, treason," she cries, and for one desperate moment the army wavers. "Kill her," shouts the priest and as they draw their swords he adds, "But not in the house of Jehovah." She flees, running down between the lines of soldiery, and as she passes out of the door, she is slain. Her bloody body lies upon the steps of the temple, the priest has won.

The day's business is only begun, however, for the thorough-going priest, rallying his soldiers, marches out from the house of God and leads the way to Baal, the rival deity. A battle ensues in which the priest of Baal, Bathan, is killed, and following this victory the altars of Baal are smashed and the temple, with its unspeakable associations, is utterly demolished.

One more action is essential. The people and the army must swear allegiance to Jehovah. Under the spell of the impetuous priest this also is done. Thus the idolatrous queen is killed, the young king is crowned, the house of Baal is destroyed and its priest murdered, while army and people swear to accept Jehovah as God. Here is a priest of whom we may feel proud. He had convictions and nothing could hold him back from what he considered to be his duty.

It is a good way to deal with sin—face it—overpower it—kill it. Smash the altars in the house of sin; slay the priests of sin; swear allegiance to Almighty God. Make a clean piece of business out of it; finish the job in a day.

Ever and anon in the world's history such priests have appeared. Last summer I went on pilgrimage to the shrine of Savonarola in Florence. The spell of romance was over that whole valley of the Arno. I sought out the Duomo where his eloquence swept the masses like a voice from heaven; I lingered in the courts, logias and cells of old San Marco where his influence fashioned the souls of the monks, and where the saintly Fra Angelico painted his holy pictures; I stood in the market-place near the bronze plate which marks the place where he was hung and I remembered how he dominated the Medici and refused to absolve the powerful noble until he conformed to the priest's wishes.

It is high time that preachers and churchmen speak out upon moral issues. Shall we have wars thrust upon us? Shall we allow rich men to determine our theology? Shall we permit ourselves to be called atheists and infidels by blatant ignoramus? Shall we be tricked and betrayed by selfish politicians? Shall we meekly yield to the social conventions of our day? "Oh, for a forty parson power!" Oh, for another hero-priest. Who speaks for God today?

JOHN R. EWERS.

Contributors to This Issue

LYNN HAROLD HOUGH, minister Central Methodist church, Detroit, Mich.; author of "Synthetic Christianity," "The Imperial Voice," etc., etc.

CHARLES P. FAGNANI, professor in Union Theological Seminary, New York City.

WINFRED ERNEST GARRISON, dean of the Disciples Divinity House of the University of Chicago; literary editor of The Christian Century.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterian Mission Receipts Show Amazing Recovery

While complete official figures are still lacking, it is reported that the receipts of the Presbyterian church for foreign missions have shown an amazing increase during the last two months. With an impending deficit of a possible million dollars, the officials of the Presbyterian board cut their field budgets by twenty per cent two months ago and appealed to the church for help. As a result, it now seems likely that the full budget for the present fiscal year has been raised, all of last year's deficit of \$700,000 wiped out, and perhaps even enough given to meet the special emergencies of the year, including the devastation of the Japan earthquake. An increase in receipts of all Protestant foreign missionary societies seems to be general, with the exception of the Methodists.

Rome Excommunicates Historian

The Abbe Ernesto Buonaiuti, professor of church history in Rome University, has been excommunicated from the Roman church and his books placed on the index expurgatorius. The crime charged against him is that of modernism. The moral seems to be that it is hard to be a good Catholic and a good historian at the same time.

Second Theological Seminary Opened in Russia

The second in the series of ten theological seminaries to be opened in Russia with funds supplied from America began its work in Leningrad (formerly Petrograd) on March 16. The services of inauguration were presided over by Metropolitan Ryazan of Leningrad, and were participated in by Dr. Julius F. Hecker, the American Methodist minister who has been so closely associated with Bishop Blake and Dr. L. O. Hartman in the plans for securing and administering the necessary funds for the support of these schools. Plans are now afoot for the opening of other similar institutions in Homel, the capital of white Russia; in Odessa, on the Black sea; in Kharkof, the capital of the Ukraine; in Ekaterinodar (now Krasnodar) the key city to the Caucasus and the Don area; in the Volga city of Saratof; in Zlatoust, the industrial center of the Urals; and in two cities of Siberia, probably Tomsk and Irkutsk or Vladivostock.

Eagan Will Reflects Its Maker

The Christian Century recently made editorial mention of the death of Mr. John J. Eagan, president of the American Cast Iron Pipe Company, of Atlanta, Ga. Mr. Eagan's will, now made public, shows with what fidelity to his ideals he administered his affairs. All the common stock Mr. Eagan held in his company is to be devoted to the creation of a trust fund which shall be used to supplement wages of the employees to the extent necessary

to insure them, in the opinion of the trustees, a living wage and to provide out-of-work benefits for employees and

their families when unemployed through no fault of their own. The trustees who will control the company by voting the

Mrs. Pinchot Backs Her Husband

AMONG THE CONSPICUOUS speakers at the woman's conference on law enforcement that met in Washington during the second week in April, none secured more attention than the wife of the governor of Pennsylvania, Mrs. Gifford Pinchot. Supporting the position previously taken by her famous husband, Mrs. Pinchot said: "Sometime there will be a generation more interested in what comes out of its head than what goes into its stomach." Then she summed up three classes of offenders:

OFFENDERS AGAINST LAW

"First, the failure of the men in authority—governors, mayors, police officials, judges, magistrates, and so on—to enforce the law as they swore to do when they took their oath of office. Second, the encouragement which this attitude gives to the bootleggers and the rumrunners to defy the law for their own profit. Third, the moral obtuseness of thousands of decent men and women (decent-minded, that is, on all other issues except this one) who, for the gratification of their own undisciplined appetites are willing to set this whole evil thing in motion. After all, remember that without buyers there will be no sellers, without a market there will be no bootleggers, no rumrunners, no poisoned alcohol. These three things together—unfaithful officials, venal procurers, and lawless consumers—have converted, as I said before, the prohibition question of yesterday into the law enforcement problem of today—and our failure to solve it is heaping upon America the deepest disgrace that has ever come to it.

"There is much idle talk of liberty, personal liberty, by people who fail to realize what liberty means, who seem not to understand that when law abdicates liberty ceases, that chaos and anarchy rule in its stead. Democracy rests upon law. You cannot respect the one without cherishing the other.

DEMOCRACY'S TEST

"No one who believes in democracy can afford to say today, as so many weak-willed and spineless executives are doing throughout the country, that because lawlessness does exist on a shameless scale, therefore it is impossible to put an end to it, and no attempt need be made to do so. If these men are right, if the fact that a crime exists does not constitute a valid reason and excuse for its existence, then it is time, and more than time, to shut up shop and consider that democracy as we understand it is a failure.

"I believe that such a concession the people of America will never be willing to make. I don't believe that bad as the facts are in this prohibition business that they must be construed as proof that the

task ahead is an impossible one.

Apparently, the convention agreed with the views of Mrs. Pinchot, for the actions taken included the following significant resolution:

"This convention shall formally petition the national convention of all political parties to include in their party platform a strong plank for law enforcement and specifically for law enforcement in connection with the 18th amendment and its accompanying enforcement legislation, and whereas the supreme court has declared that the limitation of beverage alcoholic content, fixed by congress, at one-half of one per cent is justified in the interest of enforcement, we urge that the party platforms declare against any change."

When it came to telling congress what to do the women were equally explicit:

"1. The transfer of the enforcement personnel into the classified civil service, after examination of present employees to eliminate the unfit.

"2. For changes in Federal and State Legislation providing stricter penalties for law breakers."

SUGGESTIONS TO FEDERAL UNITS

The much-discussed and berated federal prohibition service came in for the following suggestions:

"1. We heartily commend the recent action of the President, congress and the treasury department in appropriations made and steps so far taken to build up the coast guard for the purpose of preventing smuggling of liquors; that we respectfully urge that the force of customs officers should be proportionately increased along the Canadian and Mexican borders, so as to tighten the cordon against smuggling from the North and South as well as along our coast line.

"2. We respectfully urge the coordination of evidence-gathering agencies of the federal government and the focusing of them upon uncovering large and influential distributors of illicit liquor.

3. That it is the sense of this convention that by far the greatest proportion of the liquor in illicit circulation is released by the misuse of permits issued by the federal government; wherefore we respectfully recommend to the President and the Secretary of the Treasury that the most drastic steps possible under existing laws be taken to (a) lessen the number of permittees allowed to manufacture or dispense liquor; (b) reduce the volume of spirituous liquors permitted to be withdrawn under permit; and (c) that steps be taken to estimate more accurately the amount of alcohol actually needed for industrial purposes, with a view to greater regulation of the manufacturing plants of so-called industrial raw alcohol."

common stock are enjoined to so manage the concern as to make it possible "to deliver the company's products to persons requiring it, at actual cost, which shall be considered the lowest possible price consistent with the maintenance and extension of the company's plant or plants and business and the payment of reasonable salaries and wages to all the employees of said company, my object being to insure 'service' both to the purchasing public and to labor on the basis of the golden rule given by our Lord and Saviour Jesus Christ."

A Great Missionary Returns to His Post

"News has been received of the arrival in Africa of Dr. Albert Schweitzer, of Strasburg, the theologian and musician and biographer of Bach, who, it will be remembered, gave up all his brilliant prospects in Europe to go out in 1913 to Africa as a medicinal missionary among the negroes of the French Gabon," says the Manchester Guardian. "His work was interrupted in consequence of the war, and owing to his wife's health he has not been able to return to Africa previously. He has spent his time lecturing and giving organ recitals all over Europe to raise money for his hospital at Lambarene. Westminster Abbey was full when he gave a Bach recital in London in the spring of 1922. He has also been engaged in finishing his great book on the philosophy of civilization and writing reminiscences of his childhood. A young Oxford graduate is accompanying him both as general helper and also to help him to perfect his knowledge of English. Dr. Schweitzer expects to visit Europe again in about two years' time."

Community Churches Hold Second National Meet

At Grace chapel, upper Darby branch, Philadelphia, Pa., representatives of the community church movement in America are to hold their second national conference on May 6-8. Evening sessions will be held in the auditorium of the Haverford high school. Every variety of opinion will be represented on the program, one of the chief addresses being given by Dr. Clarence E. MacCartney, the leader of Philadelphia's Presbyterian fundamentalists. Dr. Russell H. Conwell is also down for an address.

New Cardinals Observe American Dry Laws

When Cardinals Hayes and Mundelein held the usual receptions in Rome following their elevation, they decided against serving the time-honored marsala and champagne and substituted tea and soft drinks instead. An example that might well be pondered by some of our diplomatic representatives overseas!

University Extension Courses Feature Foreign Missions

The spring extension courses of the divinity school of the University of Chicago, to be held on six successive Tuesday evenings beginning April 29, will be largely concerned with the missionary interests of the church. The main lecture course, held at 7:30, will be entitled "Modernism and Missions," and the speakers will be Paul Hutchinson, Edmund

D. Soper, A. G. Baker, C. W. Gilkey, Shailer Mathews and A. E. Haydon. Three classes will follow the lecture at 8:15, students being free to elect their own courses. "The End of the World and

the Missionary Task" will be discussed by five different scholars. "Religion in the Making of America" will be the title of a course offered by Prof. M. G. Mode. Prof. A. G. Baker, of the chair of missions,

Methodists Meet in General Conference

MORE THAN EIGHT HUNDRED and fifty delegates, representative of a denomination now established in forty countries with a total membership of almost five million, meet in the quadrennial general conference of the Methodist Episcopal church that opens in Springfield, Mass., May 1. The Methodists differ from most other Protestant bodies in that they hold the congregations developed on mission fields as integral parts of the main body of the church. There has been, to date, but one important splitting off on the part of any of the mission churches. This took place in 1907 when the Japan Methodist church was organized. Delegates from China, India, Malaysia, Africa, Latin-America and Europe still continue to come thousands of miles to the Methodist sessions, and to sit on equal terms and vote with power equal to that of the delegates from American conferences. The Springfield gathering thus takes on a cosmopolitan character to be found in no other Protestant convention.

EPISCOPACY AND BENEVOLENCES

Coming but once in four years the Methodist general conference always stirs up a large advance agitation within its own denominational group. The election of delegates, the discussion of pending legislation, and the surmises as to possible elections to the episcopacy and other important church offices consume much Methodist time and energy for at least a year before each session opens. This has been particularly true in relation to the conference just opening. Four years ago a general conference at Des Moines made plans calculated to deal with the new and complex world situation. Under those plans the promotional efforts of the benevolent boards were amalgamated and a large group of new bishops elected. The plans, however, have not been notably successful in practice.

Questions that are bound to come before this general conference, therefore, are in many cases connected with the episcopacy and the benevolent organizations of the church. It is contended by many Methodist pastors that the present system of elections, whereby bishops once consecrated, serve until old age, sickness or death intervene, has tended toward autocracy in the discharge of the functions of the office. A plan inaugurated a few years ago whereby each bishop has been made specifically responsible for the condition of the church within the "area" to which he has been appointed has, it is charged, increased this tendency. Consequently, memorials asking that bishops be elected for a term of years, and that the area system be modified are sure to be considered. It is hardly likely, however, that after all the discussion many changes will be made in this feature of the life of the denomination.

The district superintendents are also under fire. This, in a way, is another

aspect of the agitation concerning the episcopacy. The district superintendents, of whom there are about 500, are really bishops on a somewhat smaller scale than the men officially so entitled. The custom has grown up whereby the district superintendents are the actual makers of appointments to the pastorates of churches filled with "supplies," which includes somewhere between thirty and fifty per cent of all the churches, mostly those in rural sections. Likewise, the superintendents form what is called the cabinet of each annual conference, advising the bishop as to all appointments and conducting much of the administration in the interim between annual conference sessions. The suggestion now is that these superintendents, instead of being appointed by the bishops, be elected by the conferences, and that they, too, be given a limited term of service.

A badly mixed-up condition concerning benevolent interests confronts the conference. In an effort to secure peace within the denomination the mission boards, at the beginning of the Centenary, guaranteed to all the other boards their full budgets, agreeing to divide the remaining benevolent income on a fifty-fifty basis. This system has now brought matters to the pass where not enough is coming into the benevolent treasuries to enable the mission boards to meet the interest charges on their borrowings, let alone their normal budgets. A large amount of criticism is being heard against a complicated and cumbrous "church overhead," which is said to be unnecessarily expensive.

OTHER ISSUES

Other issues of denominational interest concern the proposed unification of this church with the Methodist Episcopal church, south, and the effort to provide for the rapidly growing church on mission fields. The present plan of unification seems likely to be adopted, although it is as yet hard to tell how much actual unification it provides. The Methodists are growing much more rapidly in Asia, Europe and Latin America than in America, and it is realized that this brings to pass conditions that require immediate and careful adjustment.

It is likely, however, that the matter of greatest interest will be the war issue. The action of the Methodist Council of Cities in passing the now famous Pittsburgh resolution, which has been endorsed by groups in many parts of the country, makes it certain that the Methodists will be the first of the large denominations to be called upon definitely to define their attitude on this issue. Supporters of war outlawry are sure to make a strong fight to have the church go on record in favor of that method of dealing with the war question, with an additional movement to have the church formally excommunicate war.

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will have a class in "The Modern Interpretation of Missions." All sessions will be open to the public.

Women to Discuss and Study Peace

The Women's International League for Peace and Freedom, of which Miss Jane Addams is the president, will hold its fourth international congress in Washington, D. C., May 1-7. The League met for the first time at the Hague in 1915 to protest against the war and to formulate principles of permanent peace. A second congress at Zurich in 1919 analyzed the treaty of Versailles and reported back to the peace conference then sitting those parts of the treaty believed to contain the seeds of new wars. At Vienna, in 1921, the congress reaffirmed the principles of the League and laid plans for active work, especially in southeastern Europe. At an emergency conference, held at the Hague in December, 1922, where 110 organizations with an aggregate membership of ten million were represented, the proposal for a world conference to be called by the league of nations, or in any other manner, was endorsed. The main subjects as announced for the Washington conference are "Pan-American Problems in Relation to World Peace;" "A New International Order: Its Political Aspect;" "How to Secure World Peace," with the principal address being given by Senator Borah; "A New International Order: Its Economic Aspects;" "A New International Order: Its Psychological Aspects;" "European Problems in Relation to World Peace;" "How to Prevent the Next War." Following the Washington congress the members of the League, in the determination to bring their discussion down to solid facts, will conduct from May 17-31, in Chicago, a summer school on "The Human Factors in Internationalism." Courses will be given in "The Historic, Legal and Political Bases of Internationalism;" "Racial Differences and World Organization;" "Social Aspirations of the Human Mind;" "Women and Non-Violence in the Labor Movement;" "The Biological Bases of International Cooperation;" "The Psychology and Educational Bases of Internationalism;" "Commercial, Economic and Industrial Relationships;" "Youth and the Future." The enrollment fee for the entire course is five dollars, for one week three dollars, and for single lectures 25 cents. Headquarters of the school will be at 1010 Fine Arts building.

Chicago Catholics Gain Dental College

Loyola University, a Jesuit institution in Chicago, has just acquired the Chicago College of Dental Surgery, which is claimed to be the largest class A dental school in the country. With this acquisition 600 students are added to the rolls of the Catholic institution, which has experienced a rapid growth in recent years. The dental school will be continued under its present name.

New President for Kansas Baptist College

Dr. Fred Erdmann Smith, head of the department of education and psychology at William Jewell College, Liberty, Mo., has

been elected president of Ottawa University, Ottawa, Kan. The new president is a post-graduate student of the University of Chicago. The school to which he goes is the most important institution under Baptist control in Kansas.

Pittsburgh Methodists Score Klan

In Pittsburgh, where the issue raised by the Ku Klux Klan has become intense, the Methodist preachers, meeting on April 21, adopted resolutions calling upon their general conference "that it take such action as will make plain to all the world its profound and emphatic disapproval of the racial views of the Ku Klux Klan as

contrary to and destructive of the teaching and example of Jesus; that it recommend to all our ministers and laymen that they give no support to the Klan while it holds such views; and that it declare to all its colored members and the races they represent that since God is no respecter of persons the church looks upon all men as entitled before him to equal rights and opportunities."

Presbyterian Treasurer Retires

After eighteen taxing years as treasurer of the Presbyterian board of foreign missions Mr. Dwight H. Day has been forced by failing health to resign. Mr. Day,

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who, before coming to the Presbyterian board, was a prominent figure in the New York financial world, has won recognition far outside the borders of his own denomination for the type of service he has rendered. Not content with a knowledge confined to office administration, he kept in first-hand touch with conditions on many fields overseas. His place has not yet been filled.

American Boys to Tour Europe

As a result of plans laid at the world's conference of boys' workers of the Y. M. C. A., held in Portschach, Austria, last summer, a series of European tours by groups of twenty American boys, with as many European companions, is to be started this summer. The groups will represent as many American states and European countries as possible. The itinerary will include England, France, Belgium, Holland, Norway, Sweden and Denmark, with attendance at the Olympic games at Paris. The plan is under the direction of J. A. Van Dis, for twenty years a Y worker with boys.

Quakers Set New Social Custom

For the first time in 244 years men and women met together in the Philadelphia Yearly Meeting of Friends, which took place early in April. About 1,200 Quakers from Pennsylvania, New Jersey, Delaware and Maryland overcrowded the old meeting house in Philadelphia. The subjects discussed included prohibition, race relations, the league of nations, business relations, Friends' relief work in Germany, Russia, Austria and Japan, and Friends' schools and missions.

Indiana Churches Honor Long Rural Pastorate

More than thirteen hundred people from Cambridge City, Ind., crowded the auditorium of the local high school on April 6 to honor the twentieth anniversary of the pastorate of Rev. F. C. McCormick in the near vicinity. Living in Milton, Ind., Mr. McCormick has served out his entire ministry in charges that cluster right around that center, until he has come to occupy a unique place as a community leader. He has been asked by the churches at Milton and Cambridge City to serve as their pastor for the rest of his life.

Another Roving Christian Apologist

Early in May Dr. Cleland B. McAfee, professor of theology in McCormick Theological Seminary, Chicago, sets forth on a tour to last sixteen months, in the course of which he will deliver the Joseph Cook lectures. By the provisions of the will of Joseph Cook, of Boston, the Presbyterian board of foreign missions is called upon to pick a lecturer who shall be able to present Christian truth in a manner to appeal to the leading intellects of non-Christian lands. Dr. McAfee plans to lecture on "The Christian Conviction" in Syria, Egypt, Siam, the Philippines, Korea, India, China and Japan. Similar lectures, notably those delivered in India by Dr. Charles Cuthbert Hall, have been of profound influence in the past.

Want More Chaplains and Higher Rank

The committee on army and navy chaplains of the Federal Council of Churches is backing a bill introduced by Senator Capper and Representative Hull that would increase the ratio of chaplains in the army from one for each 1,200 enlisted men to one for each 800, and would open higher grades of rank to the chaplains. Seeking to place the chaplains on an equality with men in the medical, dental

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Latin America Committee Meets in New York

Devoting one day to plans for the Montevideo congress of 1925 and another to the problems presented by the Indians of South America, the Committee on Co-operation in Latin America was in session in New York on April 23 and 24. An unusual title in the announced program called for the discussion of "The North American Indians' Part in the Christianization of Latin American Indians."

Program Announced for Northern Baptist Convention

Details of the program for the Northern Baptist convention, which will open in Milwaukee, Wis., May 28, show how the gathering is to be built around the general theme, "Christ is all." This is the specific title of the key-note address, to be given by J. A. Francis of Los Angeles. Dr. J. C. Massee, fundamentalist leader from Boston, is to speak on "The All Sufficient Christ." A pageant is to mark the celebration of 100 years of service by the publication society. At the laymen's council the principal addresses will be made by Sherwood Eddy, Dr. Axling of Tokio, James Colgate, former governor of Maine, George W. Coleman, A. M. Harris, A. L. Scott and the convention president, Corwin Shank. Dr. Curtis Lee Laws and Dr. Charles Gilkey will give a series of daily Bible expositions. Mission study classes will be conducted by Mrs. W. A. Montgomery and Dr. C. A. Brooks. On Sunday the Bible classes will attract attention, with one for men conducted by Dr. Evans of Kansas City, and one for women by Miss Jessie Burrall. Dr. C. W. Petty, of Pittsburgh, will preach the convention sermon. The usual board leaders will appear.

Bishop Jones in Chicago District

Bishop Paul Jones, of the Episcopal church, has been in the vicinity of Chicago, conducting a mission at Winnetka and meeting with various groups interested in the abolition of war. His presence has done much to increase the interest among the clergy of his church in this question, and it is reported that an expression from Episcopal sources may soon be expected to take its place beside the resolutions already adopted by Congregationalists, Presbyterians and Methodists.

After the Facts on Community Churches

Investigators representing the Institute of Social and Religious Surveys of New York City are now at work making a study of federated, union, and denominational community churches. Comparisons are being made between present conditions and those that obtained before the present churches were founded. Reports from Massachusetts state that the observations made in that state have been remarkable for their quickness and accuracy.



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Acts of the Methodist Student Convention

BECAUSE THE ACTIONS taken at the National Convention of Methodist Students held at Louisville, Ky., April 18-20, and reported elsewhere in this paper, are likely to become of historic importance, The Christian Century herewith prints the text of several of the resolutions there adopted.

CONSTITUTION FOR UNITED CHURCH

Whereas, the constitutions and disciplines of the Methodist Episcopal church and the Methodist Episcopal church, south, must be revised to meet the requirements of a re-united church if unification is speedily accomplished,

Therefore, we, the National Conference of Methodist Students in session at Louisville, Ky., April 18-20, 1924, respectfully petition our elders, the Methodist leaders of the church with whose destinies we shall so soon be directly concerned,

That there be a redrafting of the statements of our belief as Methodists and that every effort be made to bring our denominational position into harmony with the indisputable and accepted religious, philosophical and scientific knowledge of our times;

That there be a restatement of the questions asked of new members received into the church, as well as those asked of ministers at ordination, and that more emphasis be placed upon the assurance of God's presence in the heart and less upon acceptance of certain creedal and doctrinal adherences which at present can be accepted only with much interpretation and many reservations;

And that in regard to certain indulgences, such as "dancing, playing at games of chance, attending theatres, etc.," how prohibitively referred to these things be permitted to remain in the paragraphs of special advice as activities against the abusive practice of which Christians ought to be warned, but that they be regarded as matters of personal conscience, more properly regulated by a positive gospel of active discipleship with Christ than by the negative and aggravating method of prohibition for violation of which members may be brought to trial and may be expelled.

A CHRISTIAN DAILY

Be it resolved, that this convention of Methodist students memorialize the General Conference of the Methodist Episcopal church to take steps in itself or to cooperate with other Christian bodies in publishing a newspaper or chain of newspapers which will present truthful news to the American people in a fearless, unbiased, and impartial manner.

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Whereas, the ultimate purpose of military training in our colleges and universities is preparation for war, and,

Whereas, the psychological influence is detrimental to, and not in harmony with, the Christian attitude of mind, and,

Whereas, military training is a positive contradiction to the teachings and principles of Jesus, and,

Whereas, the physical benefits accrued from military training can be provided by other methods of physical training,

Therefore, be it resolved by the National Conference of Methodist Students assembled in Louisville, Kentucky, April 18 to 20, 1924, that we urgently recommend to the Methodist church that it immediately set as its aim the abolition of military training in all its colleges and universities.

WAR

Whereas, we realize that war is the greatest of all crimes, because it includes all crimes,

And whereas, we have seen that war is self-defeating as it fails to accomplish its own purpose,

Be it resolved, that we, the official delegates of the National Conference of Methodist Students:

1. Memorialize the General Conference of the Methodist Episcopal church and the Methodist Episcopal church, south, that the church, as such shall never again officially bless or sanction war.

2. That we memorialize the General Conferences of the Methodist Episcopal churches to bring their influence to bear on the President and Congress of the United States, in joining the world court or entering the league of nations, or any substitute which will help to overcome the present status of international chaos, and which will substitute legal methods for physical force.

3. That we call upon the church to urge the United States to take immediate steps through international organization towards the outlawry of war.

4. That we as individuals, in entering our life work, seek to eliminate, directly or indirectly, any of the causes or forces leading to war.

PUBLIC OPINION

Be it resolved, that we, the representatives of the Methodist students of America, because we deplore the difficulty of getting an accurate account of events

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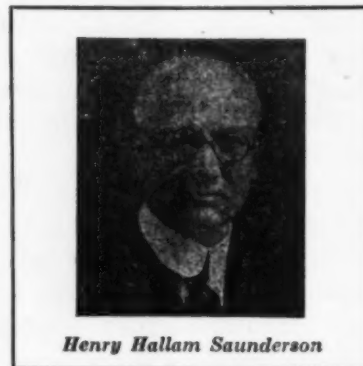
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Of course the greatest of all religious reading is the Bible. It is a help in reading the Bible to get it in an attractive form; for, in spite of ourselves, we are sensitive to the way in which books are printed. A Bible in chapters and verses is good for reference, but it is not the most appealing form for straight-away reading. Rev. Henry H. Sanderson has just published an abridged Bible under the title of THE LIVING WORD. Here one can read the immortal story in large type, on fine paper, in convenient sections.—Right Rev. Charles Lewis Slattery, D.D., in The Boston Transcript, March 15th, 1924.

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